THE

difference betwene the aun

cient Phiſicke, firſt taught by the goa

ly forefathers, conſiſting in vnitie peace and concord: and the latter Phiſicke proceeding from Idolaters, Ethnickes, and Heathen: as *Gallen*, and ſuch other conſiſting in dualitie, diſcorde, and contrarietie.

And wherein the naturall Philoſophie of *Ariſtotle* doth differ from the trueth of Gods worde, and is iniurious to Chriſtianitie and ſounde doctrine.

Natura naturam continet & ſuperat, & ſua natura ſolùm lætatur & emendatur, & eius propinquitatis res commiſceri & coniungi facit.

By *R. B.* Eſquire.

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Liber Christophori Taylour.

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The

The Authors obteſtation to almightie God.

GOD the father almighty, the true light O Chriſt, the light of the light, the wiſedome, miſterie, and vertue of GOD. O holy Ghoſt that knitteſt all thynges together in one, which ſuſtaineſt, and quickneſt all thyngs by this deuine power, & gineſt ſtrength to liue and to moue, and alſo to continue, and to be preſerued and nouriſhed. O the holy Trinitie, three perſons and one God, which of nothing, that is hauing no matter, preexiſting, or goyng before, haſt created al the world, that is, all thyngs that are, to ſet forth thy glorie, wiſedome, power, & goodneſſe: I beſech thee teach, ayd, & aſſiſt thy ſeruaũts againſt the heathniſh and falſe Philoſophie of Ariſtotle, which teacheth that the world had no beginning, neither ſhall haue endyng. And that of nothyng, nothyng can be made, whereby it maketh the

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world

world either to be God, or els to be equall with thee O God: which is a very absurde thyng. And also thereby it must folowe, that the soule of man is mortall, because Philosophie will not admit any moe thynges to be infinite then one. And contrarie to that false Philosophie, thou O God, by thy worde and commaundement, hast giuen a peculiar power to euery thyng, not onely of generation, and propagation, and bringing foorth, but also their peculiar force and vertue: And last of all, thou (O God) madest man thy most noble creature, as it were consultyng and deliberatyng with thy selfe: and induest him with life, and a reasonable soule, accordyng vnto thine owne ſmage, for man by creation of all other creatures of the worlde, ought to come nerest to the nature of God, and carrie the forme of hym in the light of his minde, and the vprightnesse of his will: which was so in him at his first creation. And though chiefly and principally, thou (O God) createdst the world for this one sake, principally to shewe forthe thy glorie, power, wisedome, goodnesse, and mercy: yet also thou createdst the same secondly for mans sake, that the earth myght be a dwellyng, prepared for the Church, and thy cõgregation: And so man for thee (O God) was created: & although (O God) all creaturs that

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beside thou madeſt were very good alſo at their firſt creation: and the vertues, and powers which thou gaueſt vnto them, were whole vndefiled and perfect, and all the world was then in perfect beautie and order, without diſcorde, and without venom, poiſon, or hurtfull thinges, or at leaſt they were not hurtyng, yet alas, O moſt iuſt God, by the fal, tranſgreſſion, & ſinne of our firſt parent Adam, the earth was accurſed, and impure ſeedes added and ioyned to the pure, which daiely worke the deſtruction and ende of thy creatures, as we ſee in corne, trees, windes, dewes &c. So that nowe euery creature in euery parte, doth giue vs warning of thy malediction and curſe laied vppon them for ſinne. And for mans tranſgreſſion all things were made mortall, that is to ſaie, were by God appointed vnto miſerie and deſtruction: ſo that now the world is become a creature ſubiect vnto vanitie: And therefore it ſigheth and groneth, looking for the reſtoryng of the ſonnes of God: yet (O mercifull God) ſome renants of thy firſt bleſſing bee left in them, though they bee weakened in their naturall powers, and diſorder, and diſagrement bee ſowen in them, and though they be deformed with hurtefull ſeedes of impurities, which thy diuine power hath ſowen in them.

So

So likewise thy most excellent creature man was created to thy Image, in pure understandyng, perfect memorie, sincere Will without any care, or without all feare of death or perrilles. But (O most iust God) after his fall, death crept in as it were a leaprosie, and the Image of God was darkened, blemished, and almost blotted out: Yet by thy mercifull goodnesse O God, this Image is repaired by thy gospell, because wee be renewed by faieth into the hope of euerlastyng life, that wee maie liue in God, and with GOD, and maie bee one with hym. And whereas man after the eatyng of the Apple forbidden, had the knowledge of good and euill, yet the euil men doe detaine thy trueth O God, in vnrighteousnesse, and doe refuse thy vocation and callyng, which by thy trueth doest continually call vs vnto thee, yet this thy trueth naturally grafed in vs continually doeth indeuour as much as it may to appere in action, but it is let and hindered by concupiscence, which some say is in the nether part of the soule. others say it is in brutali spiritu or Anima, therfore thou hast giuē vs, O God, that what we knowe, we study to make manifest & shewe forth, which if we doe not wee be reproued by our owne iudgement: for the better part of the Soule or Spiritus, which some call sinte-

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resis, doeth perswade to that is good. Hereby appeareth the wonderfull power and strength of conscience: which in great offenses cannot be perfectly quieted. Wherefore, it is written, the Gentiles which haue not the lawe, by nature, doe the workes of the lawe, and doe shewe the worke of the law written in their hearts: their conscience bearing thē witnesse: their thoughts either accusing or defending them. This propertie to perswade to doe good, some call Synteresis, which thy word calleth conscience, which is a liuing lawe, which cryeth, sturreth, and moueth to doe good: for thou O God, art so mercifull and good to vs, that thou hast giuen this knowledge to our minde: which like a Schoolemaster doth instruct and teach vs: so that cōscience, is as it were a certaine lawe in thinges subiect to sence and reason. But (O good God) omnipotent, Aristotle his heathnish Philosophie, very absurdly teacheth, that all the Orbes, be bodies subiect to no corruptiō, and that they and their motions be eternall: and he assigneth to certaine myndes, Intelligentis, or vnder straunge natures and essenties, and seperated their seuerall and singuler motions of the sayd Orbes: And he assigneth one Orbe to the high God, which is moued by him. Whereby he maketh all those essenties seperated, among whō

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those Orbes are distributed to bee equall and like substaunce: but he alloweth that mynde or essence which is the elder: that is, God to bee onely so much the more excellent then the rest, by how much the orbe assigned to him, is more excellent then the other Orbes. That Philosophie also teacheth, that it is an absurde thing and against reason, to say that any thing eternall had any beginning: therefore because those Orbes be eternal they had no beginning. Likewise, it teacheth that God medleth not vnder the Moone, and that he is not the maker nor the creatour of any thing, but onely the mouer of the heauen: and it maketh God to be the finall cause onely of motions, and not of the nature of ech seueral thing: neither doth his Philosophie teach any agent cause of those thinges which it affirmeth to be eternall. And by this doctrine it must needes follow, that because the world is eternall without beginning & ending, and incorruptible, therefore it needeth not thy prouidence, either that it should be, or continue, nor that it needeth thy helpe. And because it hath no other efficient cause of any other but of it selfe, therefore it needeth none other to prouide for his being or well being. It also teacheth that thou O GOD medlest not vnder the Moone, but that thou rulest vnder the Moone

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onely with a cõmon influence and vſuall courſe of ſecond cauſes, though ſome doe vntruely goe about to excuſe this doctrine: in ſaying, that it accompteth Nature to be God, or at leaſt Gods Vicar or deputie: Which neither needeſt any ſuch, nor yet haſt any deputie. O moſt mightie God, creator of all thinges, ſtrengthen thy people againſt theſe and all ſuch doctrines, tending to the derogation of thine honour, goodneſſe, mercie and wiſedome: and by reaſon it appeareth that no body of it ſelfe is immortall, becauſe each body conſiſteth of his partes, therefore it may be diſſolued: but the ſoule of man is immortall, and the body is made immortall at the laſt reſurrection, by reaſon of the preſence of the ſoule: But Ariſtotle maketh no mention of the immortalitie of the ſoule, neither doth he attribute any felicitie to it after the death of man: Whereby Alexander Aptrodiſienſes concludeth, that he denyeth the immortalitie of the ſoule: Alſo reaſon teacheth, that many diuers and contrary thinges can not bee ioyned together by themſelues, without the helpe of an other, and be not brought to one certaine forme, vnleſſe they bee united together by the helpe of ſome other. The Worlde therefore, conſiſting of ſo many diuers and contrary partes: in which, colde, heate, drineſſe, and moyſture, are ioyned together,

together, and other thinges of contrary natures and vertues, doe agree together in one forme. And the Orbes and celestiall bodies of contrary motions from the East to the West, and from the West to the East, and in retrogradation and direction, and stationarij, their motions in the Epicycle, in the Auſt. & oposito angis, doe make no discorde, but keepe a regular order in all those contrarieties. Therfore, we must bee compelled to confesse, that there was and is one that hath coupled, united, and ioyned together, such and so diuers contrary things: otherwise, such diuers and contrary things and motions, by their owne swing, course and mouing, would bee dissolued one from an other, vnlesse they were preserued by some others. Can there be a table painted with diuers colours and pictures, or pots of diuers sorts and fashions, without a workmaster? Can any thing that lacketh a gouernour or ruler, be moued by it selfe continually in a regular or certaine order? Therefore, by reason it appeareth, that the Worlde is gouerned and ruled (O God) by thy diuine prouidence: And thou (O God) that ruleſt all the vniuersall Worlde, doeſt also gouerne, rule, and prouide for each parte thereof: for he doth nothing well, that neglecteth the leaſt parte of that thing.

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Likewise, O almightie God, that heathnish Philosopher doth teach, that homo & Sol generāt hominē, *whereby (O good God) it must needes followe, that man and the Sunne must be eternall and infinite. Though heate nourisheth and cherisheth our bodies, yet for all that it is not the cause of generation and begetting, but thy worde, O mercifull God, so commaunding, that the blood of this or that man shalbe made male or female. Reason can not comprehende this worde, therefore it must needes childishly trifle off the causes of such things. So the Phisitions following the Philosophers, doe referre the cause of generation (O God) to a cōuenient mixture of qualities, which doe worke in the matter ordeyned before, what colour soeuer reason doth beare herein: yet for all that, they doe not attaine to the first cause thereof. For, the holy Ghost (O God) doth leade vs into a higher cause then to nature, then to qualities, and their temperature, when it setteth before vs thy worde, O omnipotent God, in which all things are created and conserued. Also, O most high God, this heathnish Philosophie doth not admit any Metaphisicall principle in naturall thinges, in which ascending by the doubtfull care of naturall thinges, being remoued from diuine, mans minde is turned from them. And*

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ſurely ſuch naturall Philoſophie is the next way to make men forget thee, O God, and to become Atheists: for it teacheth men to cleaue and ſticke faſt vnto the nature of thinges, not aſcending nor conſidering the Creator: And ſo it treth thee (O God) to the ſeconde cauſes, and doth not attribute to thee any actions, but according to that nature of thinges: Whereby it doth bewitch men in ſuch ſorte, and make their mindes ſo mad, that they neither do aske neither looke for any good thing at thy hande: for the euent and ſucceſſe of each thing muſt of neceſſitie bee anſwerable to the naturall cauſe. And by that doctrine thou (O God) doeſt followe the nature of thinges created: whereas contrariwiſe all thinges created muſt followe thee: ſo that it placeth the effected cauſe in the ſteede of efficient, and the inſtrumentall cauſe for the agent. And further it teacheth, that matter and forme is the firſt principle of naturall thinges: Which doctrine draweth thy people (O God) from true honoring of thee, for the creation and prouidence of thy creatures. It is not enough to confeſſe that thou didſt create all thinges, if it bee ſayd alſo that thou haſt forſaken thoſe thinges as ſoone as thou haſt created them: as the Carpenter leaueth the houſe when he hath once made it: for ſo ſhould the worlde

ſoone

ſone periſh and come to ruine: but thou, O moſt mercifull God, doeſt direct all thinges that bee or ſhalbe by thy vnderſtanding and knowledge to meete and conuenient endes, ſuch as pleaſeth thee to thy honour and glory. For, in thee wee liue, moue, and haue our being: and all thinges be of thee, and in thee, and by thee. For, we can not moue our tongue, which is the lytiſt part of our body, without thy prouidence: Man may prepare the heart, but thou (O God) ruleſt the tongue: neither doth a Sparrowe light vpon the ground, without thy good will O almightie father: And all the heires of our head be numbred, thou carieſt all things by the word of thy power: thou art the Lorde of all fleſh: thou art the Lord of all ſpirites: thou workeſt all things according to the decree of thy will. Therefore, O God, graunt we may caſt our care vpon thee, that thou may nouriſh vs: take thou care ouer vs: touch the apple of our eye: be thou our ſhield and braſen wall: Bee thou our helper and wee care not what man may doe to vs. Giue vs a newe heart and a newe ſpirite: as thou haſt giuen vs thy Commaundements, ſo make vs to walke in them. By theſe and ſuch like teſtimonies of thy moſt ſacred and holy worde, O good God, we learne thy diuine prouidence ouer man and all other thy creatures, and that thou doeſt

not leaue nor forsake them when thou haddest made them, but doest of thy most tender goodnesse gouerne not only man, but also whatsoeuer thou hast created: whose infinite power worketh euery thing in euery thing. And thy seruaunts doe acknowledge (O God) that a peculiar force and vertue was giuen to euery thing at the beginning by thy worde, voyce, and commaundemẽt: which yet are in continuall force: but yet the same bee but onely seconde and instrumentall causes, not working of themselues, not principally, but depend vpon thy power and commaundement, without which thou workest the same effects when thou pleasest: which thou art wont to do by meanes of the second causes. And all thinges which are in this world, and which are seene, doe not onely take their beginning from thee to bee thinges, but also to haue such power and vertue, and to be such maner of thinges as they are. Therefore is the worlde a looking glasse, in which thy wisedome is perceiued: If Wee ascende into heauen, thou art there: If We descende into hell, thou art present. And though those vertues and powers haue in them great strength and efficacie, and thou (O God) doest often tymes worke by them, as thou doest by thine Angels thy ministers which doe thy will: yet are they all but the second causes

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and instruments of thy diuine prouidence, and can doe nothing vnlesse thou bee present to gouerne the things, and helpe and bring forth the effect: For thou (O God) dooest not so giue force to thinges, nor doest so send thy Angels thy ministers, that thou art absent thy selfe: for thou reacheſt and toucheſt from end to end mightely, and disposeſt all thinges sweetely and profitable to thy glory. Therefore art thou (O most mightie God) the first and efficicient cause of all things. For, thou (O God almightie father) art the resting and quiet fountaine of al things that be, perfect of thy selfe, needing none other: Thou art the first action, and worke ſt inwardly: thou art the true light. Thou art not onely all in each seuerall thing, but all in all, spiritually in power and essence: so thou art euery where: thou art the being, first, cheefe, and principall liuing and parent of life: hauing quiet motion in thy self, and mouing thy self inwardly, being not moued by motion. Thou art the being and beginning of all other things: Thou art silence, thou art quietneſſe, or reſting, abyding in thy selfe: that is, secret mouing, or secret action. Wherefore, thou art sayd (as it were) to sit in the Center of all thinges that bee, from whence with an vniuerſall eye: that is, with the light of thy substaunce, by the which each

thing hath his being, life, and knowledge: thou doeſt beholde them: thy will is the ſtill worde. Thou (O Father) art the beginning of being of all ſubſtaunces, which from thee that is the being it ſelfe, doeſt giue (being power of life and ſubſtaunce) to all thinges according to the power and capacitie of the receiuer. All thinges dwell in thee, potencially: thou art the parent of all things in power. Thou art omnipotent: thou art all in all in thoſe thinges: whereof thou art the originall and cauſe in vertue and power. Thou filleſt heauen and earth, and thy ſpirite hath filled the whole world yet it is in ſecrete: that is, in power. For, there muſt bee a certaine might or power, wherwith all things are quickened into liuely Spirits, as it were from a liuely fountaine, that they may liue of that: and becauſe they do liue, they obteine their being. For there muſt be an Actor before there be action, the Agent bringeth forth action. Therefore, thou (O Father) which art the principall and firſt liuing, doeſt bring forth life.

Thou (O God the Sonne) by whom all thinges were made, and without whom nothing is made, art the flood or riuer running from the Father the fountaine: thou art the light of the worlde: for by reaſon of thee all worldly things liue: Thou art the Image of the Father, the

worde,

word, the Wisedome of the father, and the vertue and power of operation and working. Thou (O God the Sonne) art the apparent and manifest motion or mouing, moued by motion, the actiue motion or action, and actiue worde: for the manifesting of the power is action: which action hauing all thinges that bee in power liuing and knowledge according to motion, doth bring forth and make manifest all thinges: not by locall motion, neither by transferring into place, but by a better and diuine motion, such as belongeth to the Spirite: which by his owne motion doth giue life, and bringeth foorth vnderstanding consisting in it selfe, and not cut from the first power in the operation. Thou (O Christ) art life hauing life in thy self, appearing outwardly in quickning: And because thou art life, therfore thou art motion quickning al that is quickened: for life is cause of motion. And because thou art manifest motion, comming from secrete and inwarde motion, and life taking life from liuing, and the principall life and beginning: therefore life is begotten of liuing or principall life, and thou art the Sonne of the father, and by thee all thinges are made. Thou art life in al things seing thou art euery where: all fulnesse doth inhabite in thee corporally: that is, in operation substantially. And because

the very life had no beginning, being alwaies of it selfe, to it selfe, of the father: therfore it neuer ceaseth, and it is alwaies infinite: and there is no life which in so much that it is life, doth not pertaine to the riuer of life: it giueth life & breath to all thinges, and in all thinges, from supercelestiall thinges to cœlestiall and to heauenly bodies, to aryall, waterie, and earthly thinges, and to all thinges that the earth doth bring forth, and to all other thinges: therefore, euery matter whereof the worlde consisteth is indewed with life, and Christ is in the life, by whose power all things doe come forth and proceede into generation, and consist according to their matters and substancies, to the which thou giuest such propertie and vertue as they haue. Thou art the vniuersal Word remayning impassible and not turning: yet life is before the soule: for the life of the soule is of the power of liuing: Thou art the seede of all thinges that be in operation and made manifest: for nothing can come nor proceede from the Elements of parents nor of any seede, if thou (O Christ) worke not: if thou withdrawe thy working power from things, they perish immediatly. Thou (O GOD the holy Ghost) art the springing knowledge and vnderstanding, flowing and proceeding from the Father and the Sonne.

Thou

Thou art the ſpirituall voyce of the manifeſt voyce or Sonne, as the Sonne is the voyce of the voyce in ſilence, therefore thou art of the Sonne and of the Father: yet but one voyce, one word: that is, one actiue power agreeing together before it maketh any thing to bee. Thou art the Spirit of God, the power of Chriſt: and the Spirite of God is God: therefore, all three of one ſubſtaunce: All thinges be in thee, as al thoings be by the Sonne, and of the Father. Thou (O God the holy Ghoſt) art (as it were) the miniſterie of God, and doeſt deuide the graces and miniſteries in the operation of life: ſo that by thee the firſt ſeedes of things are nouriſhed and ſuſtayned, and now alſo be continually moued: and firſt bring foorth rootes and blades: after ſtalkes, eares, flowers, bloſſomes, ſeedes, and fruite, of each thing in his degree, according to thy diſtribution and diuiſion of the gifts. As the Father is the cauſe of the operation, and the Sonne the manifeſt operation: ſo all three are one action and ſubſtaunce. Thou coupleſt and knitteſt the Father and the Sonne in one, and art coupled with them: and all other thinges thou ioyneſt in vnitie and band of peace. And becauſe in God to knowe, is as much to ſay, as to vnderſtande, and to knowe that one liueth, and to knowe himſelfe is to liue: therefore, to

knowe or vnderstande, and to liue, is all one: And because they be one, and because to bee, is all one with life and vnderstanding: (for true being can not bee without life and vnderstanding: neither can life and vnderstanding be without such being) therefore they be three, yet one substaunce and one God. So the soule of man, in that it is a soule hath his being, giuing life and vnderstanding, & is there in one. And as God the Father is a Spirite substancially, and the Sonne is a Spirite and motion moued, and working openly: so thou the holy Ghost art the secrete spirite and motion: Thou implantest and giuest strength to liue and to moue, and also sustaynest all things that they may exist and liue, and also continue and be preserued. And because thou art God, thou art a Spirite: and because thou art that Spirite thou doest quicken: for it is the Spirite that quickeneth: and because thou quickenest, thou hast power of life: (for the Spirite is life) therfore thou liuest and art life, and substancially quickenest or giuest life to all thinges, or makest life in all thinges. But this Spirite and life which is in thee (O God) is not that which is in man, beastes, Angels, or other thinges created: but all thinges of the worlde created whatsoeuer they bee, and of what sorte soeuer they bee, doe receiue life and

liue

liue of that life, according to their kinde of being, and as that life doth breathe power and giue power of liuely vertue and ſtrength to thē, as the thinges be made able to receiue it. For, there muſt be Agens before there be Actio: ſo in all thinges there is proper being, life and vnderſtanding or feeling, according to their ſeuerall capacities, which they doe receiue of being life and vnderſtanding: which three be all one: that is, of the Father, Sonne, and holy Ghoſt, three perſons & one God: in euery one of which three, all theſe three, vz. being life and vnderſtanding are, by which all thinges are made. For, though certaine thinges be attributed vnto the ſeuerall perſons, to bee proper to each of them in diuine thinges: yet it is to bee vnderſtanded, to be the inſeperable and agreeing operation of the three or Trinitie together: for there is but one beginning, and one cauſe of all thinges that be: and parte of diuine thinges alwaies is the ſame that is the whole.

By theſe (O mercifull God) it may appeare how iniurious (and contrary to thine honour and glory, in creating of the worlde, and to thy prouidence ouer the creatures that thou haſt made) is the heathniſh Philoſophy of Ariſtotle, which admitteth nothing, that cannot be demonſtrated: And alſo how falſely that Philoſophie

losophie maketh priuation to bee the third beginning of all naturall thinges: and that it assigneth no Author nor propagator vnto the essences or natures, which it saith be eternall: and that, that Philosophie will not allowe any cause of their being besides their motion: and that some thinges that bee done are done without cause: as deliberation, &c. From these and such other blinde and iniurious doctrine taught in that Philosophie (good and mercifull God) deliuer thy people and seruaunts. And (O most mercifull God) because the heathnish Physicke of Galen, doth depende vppon that heathnish Philosophie of Aristotle, (for where the Philosopher endeth, there beginneth the Phisition) therfore is that Physicke as false and iniurious to thine honor and glory, as is the Philosophie. For, that heathnish Physicke (O God) doth not acknowledge the creation of man, whereby it doth not rightly knowe why he is Microcosmus, or little worlde: which is the cause why they neither knowe his diseases rightly, neither prouide medicine for him aptly, nor prepare it fitly, neither minister it accordingly. This heathnish Philosophie and Physicke, doth attribute thy workes (O God) to heate, colde, and such causes, which it calleth falsely naturall: So it teacheth, that natural heate doth chaũge meate

meate receiued into mans stomacke into blood, flesh, bones, braines, sinewes, vaines, and artires: And that the like meate receiued of a dogge, horse, beast, or birde, &c. by heate of that beast or fowle, is turned into his flesh, blood, bones, &c. Much vnlike vnto that which is in man: Which operation and transmutation, in trueth commeth of thee, (O God) and not of any nature of heate: and whereby in seeking for like cure in such defects, their Phisicke must needes erre, in not seeking helpe at thy handes, nor praying to thee, nor giue thankes to thee: No more doth that heathnish Philosophie and Phisicke acknowledge, that all seedes did receiue by thy diuine worde the power of multiplying, of transplantation, the essence and properties: of which, all Philosophie, Phisicke, and Alchimie doth consist: Therefore they must needes erre, both in the cause & effects of thinges in the great worlde and in the little World.

Likewise, because the heathnish Philosophie doth not knowe out of thy worde, that thou (O God) hast made all thinges in weight, number, and measure, therefore that Phisicke doth not knowe the cause nor cure of those deseases that bee either originally or inflicted into the inuisible parte of man Anima or Limbus, nor to helpe them: Which error Plato reproued in the

Greeke

Greeke Phisitiõs long ago which Plato taught, that Anima curat corpus. And because the heathnish Philosophie doth attribute the cause of thinges to dead qualities, of heate, cold, &c. and not to the liuely vertues and powers in thinges, therefore that heathnish Phisicke seeketh by like dead qualities, to cure liuely and mechanicall spirites: And because they vnderstand not, that deseases doe proceede of the mechanicall spirites and tinctures of impure seedes ioyned to the pure by thy curse, O iust God, therefore they seeke not their medicines in the pure seedes. And because (O mercifull God) the heathnish Phisicke and the heathnish Philosophie doth not acknowledge, that it is thy power and vertue that bringeth forth all thinges that growe, and that thy working power doth preserue and maintaine all thinges: and that it is thy curing vertue that helpeth and cureth all deseases, greefes and infirmities, by such meanes as it pleaseth thee, or without meanes: therefore they cleaue fast to their false imagined naturall causes and meanes of helpe, forgetting thee: whereby many of them become Atheists. And because the heathnish Phisick of Galen, doth not knowe how thou (O God) hast ordeyned all thinges in vnitie peace and concorde, therefore it seeketh the cure in dualitie

tie and contrarietie. To bee short, because (O most merciful God) the heathnish Phisick doth not knowe that the pureſt, beſt, and medicinable parte of each thing is in his Center, therfore it neither doth ſeeke, neither haue his fauorers learned, nor doe knowe, how to finde that pure parte, nor to ſeperate the pure from the impure: they cannot digeſt, nor make ripe that is rawe: they cannot chaunge ſower into ſweete: they cannot mittigate the lothſomneſſe of heates, taſtes, ſmelles, coagulations, &c, neither make any medicine volatile: For which cauſe, therefore doe they not knowe the power of the mechanicall ſpirites, by meanes of their ſubtiltie, fineſſe, pearcing, and moueableneſſe: neither do they knowe the fineſſe and pearcing, by meanes of ſeparation of thinges mixt with them: neither the ſeparation by meanes of digeſtion and circulation: Wherefore, they doe not knowe how the mechanicall ſpirites of deſeaſes doe differ among themſelues, and one from an other in power, pearcing, moueableneſſe, fineſſe, groſneſſe, in eaſie or vneaſie reſolution and alteration, and ſuch like tokens: whereby they are ignoraunt of the true cauſes of the pangs, fits, and paſſions of deſeaſes: and how and in what maner, bodies and partes of bodies doe differ one from an other, and among themſelues. For, ſeedes do differ

fer in partes of the body: and as the ſeedes doe differ, ſo the bodies and partes of the bodies doe differ one from an other, and their natures and properties: of which difference of the ſeedes cõmeth the difference of the mechanicall ſpirites conteyned in them, in which the giftes and offices of the ſeedes doe floriſh. Likewiſe, might they know of the fits, panges, and paſſions of deſeaſes, the difference of the ſeedes, and of the fruites of the ſeedes being knowne, the ſeedes or rootes of deſeaſes are knowne: euen as the Peare tree is by the Peare: becauſe the fruites, vz. the panges, fits, paſſions, and maner of the deſeaſes, are brought forth like to the rootes. Neither haue they any skill to reiect the Binary, and to bring the Ternary, to the ſimplicitie of vnitie, whereby the medicines may bee purged from their carcaſes and impediments: and the ſpirit Anima, be brought out of darkneſſe into light: by meanes whereof, the corrupt body of man may bee ſo purged, and puriſied, that the troubled minde and oppreſſed memorie may bee quickned and releeued, by thy gift (O God) and be made more able to vſe the talent by thee giuen at the beginning, and the more ſtrongly to reſiſt the wicked deceiuer, and be better diſpoſed to honeſt life and conuerſation, pleaſing to thee O God.

Becauſe

Because (O most mercifull God) I doe finde these faultes and such like in the heathnish Philosophie and heathnish Phisicke, I do know that by the fauorers and followers of that Philosophie and Phisicke, I shalbe mocked, laughed at, had in derision, and my sayinges and words shalbe wrested, racked, writhed, dismembered, pulled from their partes, and turned from their right sence and meaning. And the more vnskilfull the aduersaries be in the true Philosophie and Phisick, and withall wilfull, the more busie (O God) wil they be to replye with taunts, quippes, scoffes, and gibes: but such deserue no place nor time of answere. Wherefore, O most wise God, author of all Wisedome, I pray thee, instruct thy people and seruaunts in the true Philosophie and Phisick: and open the eyes and mollifie the hearts of the followers of the heathen, that they may see and followe the same for thine honor & glory. And from lying lippes and deceiptfull tongue, deliuer me O God.

FINIS. R.B.

Chapter first.

What the auncient Phiſicke is. And what the phiſicke of the Ethnikes or heathen is. And that there is no trueth that is not deriued from Chriſt the trueth it ſelfe.

THE true and auncient phiſicke which conſiſteth in the ſearching out of the ſecretes of Nature, whoſe ſtudy & vſe doth flowe out of the Fountaines of Nature, and is collected out of the Mathematicall and ſupernaturall precepts, the exercise whereof is Mechanicall, and to be accompliſhed with labor, is part of Cabala, and is called by auncient name, Ars ſacra, or magna, & ſacra ſciẽtia, or Chymia, or Chemeia, or Alchimia, & myſtica, & by ſome of late, Spagirica ars. Which ſheweth foorth the compoſitions of all maner bodies, and their diſſolutions, their natures & properties by labour by the fire, following Nature diligently. So that Philoſophie naturall and ſupernaturall, the Mathematicals Chimia and Medicina be ſo combined toge-

ther, that one of them can not be without the other. I doe meane the true and right vse of Chymia, and not the abuse thereof, which promiseth golden mountaines vnder the vain title of Philosophie and Wisdome, the wisedome whereof is consumed and wasted in smoke, by force of the fire. This auncient and true phisicke consisteth of Medicines of two sorts. The first is Vniuersalis or vnarii. The second is ternarii or particularis. These two are founded vpon the Center of vnitie, concord and agreement, their scope and end is to bring the sicke person to vnitie in himselfe, they doe agree with the rule of Gods worde, they depend vpon the fountaine of trueth. The Ethnikes or heathen haue of their own brayns deuised a third kinde of phisicke or Medicine which is binarii or vulgaris. This is most grosse and worst, and is that phisicke which is most commonly vsed, and most stoutly maintained and defended. This phisicke is founded vpon a contrary Center to the other, therefore a false Center. For it consisteth in dualitie, discord and contrarietie. It maketh warre and not peace in mans bodie. It is not founded vpon the rule of Gods worde, but vpon the authoritie of men reprobate of God, & such as were Idolaters and ignorant of the trueth,

trueth, consisting onely in God (whome they knewe not) and in his Christ the trueth it self, whoue Galene the prince of that phisicke, in his workes hath blasphemed of set purpose and by expresse wordes. And therefore he and the rest his folowers, were seduced with the spirit of contradiction and error. Yet their folowers thinke wee doe them great wrong in saying, such haue not sayde nor written the trueth. As though Artes and Sciences may be possessed and exercised by mans haynes and inuẽtions without God that made them. This may well be called blasphemie. Herein Plato may be sufficiẽt witnesse against them, saying that no man can rightly vnderstande and haue knowledge of things belonging to man, if he be ignorant in things parteyning to God: and doe not first know things diuine. For seeing Christ is the way by the which we ought to begin, proceede, goe onward and to the ende in all our actions, artes and Sciences, we ought to walke in this way, aswell to attaine knowledge, health and life in this world, as life in the world to come. The heathen Phisitions not walking in this way, must needes erre and stray, not receiuing the key of wisdome, which is science of GOD himselfe, who giueth wisedome to the wise.

And seeing that all things which the Father hath, be his sonnes Christes: and seeing wisdome and science be the riches of God, and all wisedome is of him, and the power of God is wisdome and science, and the working power of GOD is Christ, and Christ is the trueth, therefore hee that swarueth from Christ neither hath the treasures and riches of the wisdome and science of God, neither is lead into the trueth by the trueth it selfe, therefore hath not trueth. And seeing Christ is life it selfe, which is the power of life to himselfe and to al others, by whome all things are made and moue, and by whome life is in all things, frō things celestiall to things in the heauens, ayer, water and earth, and to all matter in the world which hath life, and he is in the life, and is the power of the seede of all things, which become and proceede to be manifested and come to action, of whom euery body brought forth by touching, and coniunction doth grow and increase, and by whome all thinges are one, not as a heape of Corne or graine is one body, onely by iuing together, but because all partes doe hang together, and be as it were one chaine. For God, Christ, the holy Ghost, the soule, Angels and all corporall things is as it were this chaine, and the Father is the princi-

principall life and cause of life, and al things in the world haue bèing and life of Christ, the life it selfe which giueth them to all things, and is in the life, and all in all. Who also is the light of the light, that is of God which sitteth in the Center of all things that be, from whence with his vniuersall eye, that is with the light of his substance, whereby he is their being, and like, doeth behold all things. For from the Center all things are seene at once, and alike. Therfore all perswading speaches and fayre and plausible arguments, hauing great shewe and colour of reason, being deriued out of mans braines, or corrupted or mingled with the leuen of mans inuẽtions, swarming from Christ or not resting in him, or leauing nothing or very litle to him, in whose power and gouernement all things are: from whome health and life is deriued, in whom all the treasures of wisdome and knowledge are hidde, must needes be not onely confuse and vayne, but also erronious, foolish, deceitfull, false and counterfeit, though they beare neuer so gay titles of Philosophie, wisedome or phisicke. Such is the Philosophie whereof S. Paule giueth vs warning, Col. 3. saying, beware lest there be any man that spoyle you through the tradition of men, according to the

rudiments of the woꝛld, and not after Chꝛiſt: foꝛ in him dwelleth al the fulneſſe of the Godhed bodily. Such Philoſophie and phiſicke hang not together in the chaine afoꝛeſaid, noꝛ yet bee illuminated from the right Center, noꝛ ſeene from the ſame, but be founded vpon diuers Centers, whereby their Circles doe cut one another, oꝛ touch eth other, therefoꝛe they doe not conſiſt in vnion, but are contrary to eche other. Such Center is the Center of dualitie, contrarietie and diſcoꝛd. The oꝛiginall thereof is woꝛthely called Binari, the authoꝛ of diuerſitie and contrarietie, which alwayes maketh ſedition and diſcoꝛd, as vnitie is the band of concoꝛd. Foꝛ concoꝛd is the vnion of diuers appetites of thoſe things that doe deſire, whereby they be of one minde. Therefoꝛe euery thing in the woꝛlde doth ſo long indure and abide as long as it is one: but it dieth and is diſſolued as ſoone as it ſeſſeth and leaueth to be one. Unquietneſſe beginneth in things, where Meum & tuum, is become to be knowen in them: whereof commeth griefe, which is a ſenſe oꝛ feeling that can not abide deuiſion oꝛ coꝛruption. Whereby it appeareth how deſirous Anima, (which is medium inter corpus & ſpiritum) is of vnitie in his body, which bendeth it ſelfe and ſtriueth

ſtriueth againſt that paſſion or griefe of his body, by the which it greeueth him, that his vnitie and integritie ſhould be weakened.

Chapter ſecond.

The originall cauſes of all diſeaſes in the greate worlde, and in the little worlde, which is man.

GOD Almightie the creator of al things, did ſee the angels which he had created fall from vnitie, and he made all the world to the image and ſimilitude of vnitie wherein it did conſiſt. Alſo by his bountifull goodneſſe and prouidence he created Microcoſmum or little worlde, vz. man, his ternarium and laſt creature, and ſubſtituted him in the place of his other creatures which were caſt out of heauen. From this one did God deriue all mankind. And hee did not create the woman which ſhould bee cowpled to man, as he made him but out of him, that al mankind ſhould ſpring out of one, to the commendation of vnitie and concord. The worlde did perſiſt in this vnion, and did obſerue the nature of vnitie, vntill that wretched creature Binarius,

which fell from vnitie, and made a dualitie & contrarietie, enuying the state of man, that persisted in vnitie, by captious sophisticall reason did perswade him to eate of the Apple forbidden, whereby he brake vnitie, and fell headlong into disobedience, dualitie and contrarietie. Then was he spoyled of perfection, and of the health of his soule and body, and purchased to himself all the filthinesse of vice, infirmitie and sickenesse. Also the Seedes of all things of the world, which by vertue of the word of God at the beginning, had receaued power of generatiõ and multiplication, were perfect and sound without corruption, and did persist in vnitie, vntill such time as by the said counsel of Binarius, man fell into disobedience and brake vnitie. Whereupon by the curse of God impure Seedes were mingled with the perfect seedes, and did cleaue fast to them, and doe couer them as a garment: and death was ioyned to life. So imperfection and impuritie, is ioyned to puritie, and death to life, sickenesse to health, not onely in man, but also in all liuing creatures, Hearbes, Plants, Mynerals: and in the fruites of the Firmament and ayer. By this meanes the Mynerals haue their rust and canker, which worke their destruction and ende. The vege-

tables,

tables, as hearbes, trees and plantes, haue their corruptions of diuers ſorts, ioyned with their pure balme & ſeedes, which in their time work their putrifaction, withering & cõſumption, according to the Science and propertie of their impure ſeedes, beſides the alteration which they receiue by the nature of the ſoyle wherin they growe, as may be taſted, felt and perceiued, by wheate ſowen in ſome ground, which will manifeſtly taſte of Garlicke, and be much like in propertie. And ſome grounde will make tranſplantation of one ſeede into an other, as from Wheate to Drake or Darnell or ſuch like. The beaſtes alſo, Cattell and ſuch liuing creatures, becauſe they liue and be nouriſhed with the vegetables and minerall reſolutions, haue like impurities as they haue, according to the nature of the ſoyle whereupon they feede, & of the water which they drinke. As appeareth by the Meadowes neere the Riuer Potheus in ỳ Ile of Candie, neere the Cittie Cortina, wherein groweth ſuch graſſe and hearbes, that the Cattell which be fedde therwith will haue no apparẽt Spleene. Some countreys & ſoyle do infect the Liuer, others the Lungs, other places, other parts of the Cattell which be there fed, as experience teacheth. Which partes of the

Cattel

Cattell our forefathers did diligently vewe and search before they laide the foundation of their houses, townes or Cities, and that they did oftentimes, because they would knowe whether those parts were infected with sickneſſe, with their foode and by the often sight of them, they iudged whether the Cattell fed there were holsome for their victuall and foode or no. And because man receiueth his nourishment out of all the reſt, therefore hee hath infinite sortes and kinds of diseases, and therefore no other Creature hath so many meanes to bring it to sickneſſe, nor to his death. But the foode and nourishments for mans body, though they haue in them mingled, venemous, sickly or medicinable properties, yet for all that, by reason of that mixture with their good seedes, as long as vnitie and concord is kept betweene them, they be tempered, seperated, reſolued and expelled out of mans body. But if man doe take them out of measure, or if the first stomake, or the Stomake of any part of the body be faultie in attraction, separation, reſolution, digeſtion, distributiō or expultiō, the seedes of diseases do then take roote in mans body. And that euery thing hath his impure seede ioyned with his pure, and death to his life, though it be neuer

so

so holsome or pleasant to mans nature, is manifested and made plaine to the eye, touch and taste of them that haue skill to seperate the pure from the impure, by his auncient Phisicke or Chymia. They finde in Hony & Sugar, as venemous impuritie as in Arsnicke, and in Roses, Violets, Balme, Betony, gold, Siluer, &c. there be impurities. They also finde by this arte, as there is nothing so good, but it hath in it also some impure thing and vnholsom, which they seperate from the pure, so also there is nothing so vnholsome, perilous nor venemous, but it hath in it also some good thing and pure which hath vertue and power to cure and helpe those diseases and hurtes which be caused and procured by them and by others also. As out of Quicksiluer is drawen medicine which can helpe diseases by him caused, and by other meanes also. They finde in Arsenicke excellent medicine for diuers griefes. So Lead hath in it remedie for those diseases which bee caused and bread in the Miners of Leade. Out of Tartar also is drawen excellent medicines for those diseases which come of the Tartar of Wine, and so forth of others. Therefore all diseases do procede of their impure Seedes, which are indowed with science and knowledge of gene-

ration

ration and transplantation of impure fruits, vz. of sickneſſe and diſeaſes, according and agreeable to their gift and science: Which do appeare and proceede into action by separation, breache of vnitie, peace, concord and agreement, whereby they are inabled to striue for the superioritie w̄ nature & pure seedes in mans body. Seeing therefore ỳ first original of diſeaſes in man did proceede frō the breach of vnitie, therefore it muſt needes be that all healthy muſt conſiſt only in vnitie. And in and by this vnitie health is to be ſought, and not in contrarietie, as the Ethnikes doe.

Chapter third.

Of the vniuerſall Medicine, And how the darke ſpeaches of the writers thereof, did deceaue couetous men, wherby the right vſe of this Phiſicke was not vnderſtoode, but by abuſe it grewe to bee deſpiſed.

THE firſt of the Medicines afore-ſayde of the auncient Phiſicke which is the vniuerſall Medicine, is ſuch, as by that onely, all and al maner diſeaſes of what ſort and kinde ſoeuer they

they be, are cured. It is ſo perfect, temperat, pure and incorruptible, that it is able to correct, amende and conſume all corruptions in mans body, euen as fire doth conſume the impure part, and ſeparateth it from the pure. It increaſeth the vitall ſpirites, and defendeth and preſerueth the body from corruption, becauſe it is ſeparated from all corruptible ſubſtance, from all qualities of heate, colde, &c. It is not moyſt, could, drie nor hotte, but it is Æthereall, ſeparated from the inferiour Elements: and it is of an incorruptible nature in reſpect of the bodie from whome it is taken. And becauſe it is agreeable with our Anima (the Medium afore ſayd) it nouriſheth, fortifieth and ſtrengtheneth it, whereby it is made able to digeſt, conſume and expell, all the corruption and impedimentes of mans body, wherewith it is ouerwhelmed and let, that it was not able to exerciſe, performe and accompliſh his office, duetie and actions. If this naturall liuely fire in man like to the Æthereal fire, were not continually nouriſhed, it would conſume it ſelfe and alſo that is ingendered of it. Therefore when nature in the ſtomacke hath ſeparated the pure from the impure, of meates which we eate, and of our drinke, hee doth expell the impure partes by their proper

passages,

passiges, but it receiueth and keepeth the fine and pure bodies, that be the cariers of the heauenly vertues, for nourishments of two sorts, the one is of all the members of the body, the which nourishment also is separated into the nourishment of the three substanties, whereon we consist. That is of our Salt, Sulphur and Mercury. The other which is the liquor of the heauenly Luna, is the nourishmeut of our naturall fire or Anima. But if this be oppressed, stopped, or let of his operation or working by the corruptiõ of our bodies, then is it to be nourished, holpen & fortified with this Philosophical and Æthereal medicine, in which is no grossenesse, impuritie, nor any thing superfluous. And our Anima liuely and naturall fire doth take and receiue to it this Æthereall medicine, vertue, and heauenly power like to it selfe, Whereby it is holpen, strengthened and made able to bee deliuered from his impediments and lettes, and to consume and expell superfluities of the bodie, whereby the body is compelled to agree and to bee changed into the like nature, voyde and clean from corruption and superfluitie. Because nature delighteth to bee ioined with her like, with peace rather then with warre, with vnitie and concord, rather then with discord. And

all

all naturall bodies deſire in their kindes to be perfected: which naturall deſire is the cauſe of all perfection. This Medicine Vnary, among the Philoſophers and Chymicall Phyſitions, is called by diuers and many names, and couered vnder diuers parables & darke kinde of ſpeaches, which brought the right vſe of this Arte into obliuion, and deceiued worldly men, and brought many from rich eſtate to extreme beggery. For whereas the Philoſophers were louers of wiſdem and not of the world, nor of worldly riches, but deſired to haue ternam atque quaternam beatitudinem, vz. mentem ſanam in corpore ſano. Therefore they vſed this vniuerſall medicine, wherewith they diſgeſt and expell the corruptions out of their naturall bodyes, wherby the body was ſo mepared, that therein was made a perfect vnion betweene Corpus, Anima & Spiritus, and tranſitus ab extremo perfecto per medium ad imperfectum. Whereby the body was made ſubiect to the ſoule, whereof ſeperatio mentis à corpore might enſue. This ſurely they accounted pureſt Golde and chiefeſt riches, as appeareth aſwell by other Philoſophers, as by them that write of this arte. But they that did write of this Medicine, did it ſo couertly,

that

that men thought that those Philosophers promised in their writinges mountaynes of Golde, and such a Stone or fixed matter that could conuert and turne al other base metals into materiall Gold, wherein (I thinke) they were greatly deceiued. For though some say that they doe finde by experience, howe to take out of an ounce of Gold, a small quantity, wherewith they will turne an Dunce of Quicksiluer or Leade into perfect Golde, yet they get nothing thereby, for by this meanes they make no more Gold, then that weight of Gold was, frō whence they tooke their medicine, because the medicin had no more goldish nature, then serued onely for an ounce, therefore could giue no more to others, but may slightly colour more metall, but then it is no Golde. The probable and likely reasons of concockting, digesting, purging and separating of the rawe and impure mettals, and so to make them pure by arte, as nature in the earth doth make perfect Golde and siluer, by conquocting and purging of Sulphur and Mercury, because arte is the folower of Nature, hath deceaued and vndon many men. But if there may be such trāsmutation made into gold, as men imagine and hope for, yet I would aduise no man, to study this Arte to

that

that end, nor yet to assay or practise that way, least he doe repent to late, as others haue don before. For in my opinion, the Philosophers Gold is such a temperate medicine as I haue declared, which indeede is Astrum seperated from his impediments and grosse substance, and brought to such puritie that it worketh in mans body, euen as the vertue and power of the Starres worke in any matter prepared therefore, by nature. For this cause the Philosophers called the Mynerall diseases and infirmities of mans body, by the name of imperfect metals, as of Leade or Saturne, of Coper or Venus, of Iron or Mars, &c. like as the Astrologians doe, aswell by reason of their place in mans body, as for their nature and properties. For there be double Excrements in mans body, the one proceding of his Balme which is his Gold, the other proceeding of nourishment. The excrements comming of his Gold be called Mynerall excrements, of the likenesse of the drosse which is about the Gold, before it be fyned with Antimony. These Mines are as it were Starres or Seedes, therefore they make influencies & blomings, which are the fruites of Starres and Seedes. Therefore they call health and sickenesse in man, Mineralls, that is the fruits

of man. Such diseases in mans Gold are called Mynerall diseases, which be purged onely with Mynerall Medicines. For Mynerall excrements are onely purged with Minerall medicins, which consist in the vniuersall medicine and in the tinctures of Gold, Mercury & Antimony, which purge mans Balme, and remoueth it from all filth, which being purged, all other filth will easely be voyded. But if these myneral excrements be not purged, then they hinder the operation and working of mans Gold or Balme, into the three Principia, of mans body aforesayd. Whereof followeth their corruption, and of the corruption of the Salts in man, followe Boyles, Ulcers, Impostumes & griefes not outwardly discerned, most paynefull, &c. So that whē any man ỳ had any of these infirmities, was brought to perfect temper by this vniuersall medicine, then they said, that those imperfect metals were turned into Golde. And by this meanes, was this great treasure of medicine hidden, so that very fewe Phisitians and professors of Philosophie did vnderstand it, though the Philosophers themselues in their writings exhorted al men that did reade their bookes, that they should not credit the bare letters of their writings, but should rather

make

make an allegorical exposition thereof. This seeking of materiall golde by this Arte, did bring it out of the right vse of phisick, and did (as I said) bring many rich folke to extreme beggery, whereby they grewe to sophistication of mettalles, and so when they had wasted their owne substance they proceeded to exercise deceite, lying and deuises to bring others into like state & case vnto them selues, which mooued princes in their countreyes to make Lawes agaynst Multiplyers as they were termed.

The auncient Chymicall Phylosophers and Phisitions, did vse such darke speeches and parables in their writings, because Secretes are to be reueyled onely to the Godly, and vnto the children of doctrine and knowledge, and vnto the wise, therefore they did write vnto such, that the secrets might be hidden from the vngodly, foolish, slouthfull and vnthankefull hypocrites, whereby the wise and diligent with trauayle and labour might attaine to the vnderstanding thereof, as one of them sayde, it is not meete to prouide for a man, a Pigion, and to roste it for him and also to put it vnto his mouth, or chawe it for him. The auncient Ægyptians did vse no letters in holy and secret matters, but pic-

tures, figures and charects grauen of things and beastes, least the Secrets and mysteries should be prophaned among the vulgare people. Such was the maner of the wise men of the oldest age, to deliuer the profund and deepe inquisition and search of wisedom, by allegogoties of secret Letters, and by Mysteries. Therefore all the wrytings of the auncient Philosophers and Poets are full of Riddles, darke speeches and parables, to auoyde the contempt of the common people. Such were the often teaching of our sauiour Christ. So in the Primatiue Church, those that were Catechymeni and Energymeni, and those that had penance enioyned them, might heare the Psalmes and the reading of the holy Scriptures, but they might not be present at the ministration of the Sacraments, nor at the holy workes which were done afterward, but they onely were present which were thought worthy.

¶ An example by an excellent particular *Chymicall* Medicin, vnder the title, to conuert ☾ into ☉

TAke the greene dragon and bath hym in marine liquor, so long vntill all his blood be come out of his vaynes, take out

out the purer part of this blood according to arte, and diſtill it, then cohobate the ſame three time, take this liquor and diſtill it with the Luer of Mars, and keepe it for a precious thing. For it will turne the Calces of Luna, into perfect Sol, that is to ſay, it will turne ſiluer into Gold.

But the true meaning hereof is, that this medicin will conuert and turne thoſe partes of mans body affected, which be ſubiect or attributed to the moone into perfect health.

Chapter 4.

Of the Medicine Ternarij or particularis.

But becauſe this vniuerſall medicin and knowledge thereof is graũted of ỹ almighty God but vnto very fewe, and is rather to be wiſhed and praied for, then to be looked for, therfore the particular medicin called Ternarii, as is aforeſayd, is diligently to be laboured for and ſearched out, which often times performeth and worketh the effect of the vniuerſall medicin, euen in greeuous diſeaſes, in conſuming the impure ſeedes of

diseases, and in confirming and fortifying the power of our inwarde and naturall Balme. This medicin of Ternarii cõsisteth in ỳ three substãties, which are to be foũd in eurry body, that is to say in Sal, Sulphur and Mercuri. For as eche body is compounded of these three, so they be causes of all diseases and not humors. In these three consisteth all mans health and sickneſſe, as long as they doe agree together, the body is in health, but assoone as they disagree, and vnitie is broken betweene them, and if any of them be exalted or breake vnitie the body is sicke. Therefore there be three generall kinds of diseases, and eche of them haue their especiall sortes of infirmities, as there be sundry sorts of Sal, Sulphur and Mercuri of diuers and sundry natures. There be likewise three kinds of medicine required, and eche kinde of sondry nature to preserue or restore mans body to health. So that if any of these three be exalted to much and passe their meane, or breake vnitie, he must be amended and reduced to perfect state by his owne kinde, and not by a contrary kind, by way of trasmutation. If the disease be mixed or compounde of any of these (for there is no disease almost but is mixed by some meanes, yet it hath one of these three

three that is chiefe) then must such disease bee holpe with one or two of these taken out of some other fit body or substance. per propriũ ad suum innatum, because nature courteth his like nature, and desireth much to be coupled ioyned and chaunged into his like. This naturall desire is cause of all perfection. As long therefore as the three substanties aforesayd, doe abide in vnitie peace and concord in mãs body, and in their owne proper degrees, without pride doing their office, their body continueth in health. But because nothing is perpetual nor continueth in estate long, among creatures consisting of flesh, therefore by reason of the diuersitie of the giftes, vertue and power which be in them, and by reason of the impure seedes ioyned with our nourishment, they abide not long in their office, they abide not long in their degrees, they exalt themselues, they breake vnitie peace and concorde, the badd is seperated from the obedience and mixture of the good: which breach of vnitie and seperation doth shew those sicknesses and deseases in mans body, which before by reason of the vnitie concorde and obedient mixture could not breake forth appeare nor be made manifest. The which thinges as they come to passe in man, that is Mycrocos-

mus, so doe they likewise in the great world. Which therefore is called Mycrocosmus or the little world, because after God had made all thinges in the great world of nothing, he made man in whom spiritually he conteyned all these thinges that is the properties of all those thinges which bee really in the greate worlde, as the auncient Philosophers haue taught by these and like wordes, homo naturaliter habet naturam omnium tinctu-rarum. Therefore that this Mycrocosmus may bee inwardly knowne to the Phisition, he had neede to haue lumen naturæ, that is the knowledge of thinges in the great world, how all of them doe grow increase be chaunged and dye, whereby he may by the insight of his minde understand the inward and hidden nature of man. Wherefore he that would perfectly knowe what inward thinges be in man, he had need to compare the vertues and properties of the naturall things in the great worlde with the inward thinges of man. As you may perceiue by wine (for this purpose) which as long as his spirite doth abide in him mingled with the tarte vineger in vnitie and peace, the wine is sounde pleasaunt and perfect, but as soone as the spirite of the wine is seperated from the mixture of the sharpe vineger,

neger, then the vineger doth appeare is manifested and may bee tasted. Likewise when the vineger is seperated from the tartar, thē doth the tartar appeare. So is it in all thinges when they growe to corruption putrifaction and dissolution, then the good that was in them is seperated from the bad seedes, the bad doe no longer abide in obedience of the good, but haue broken peace, concord, vnitie and obedience, whereby thinges doe growe to corruption & death. This auncient Chimnicall Phisicke doth teach such seperation of the good from the bad out of all thinges, and to make them manifest to visible and palpable experience, which the Ethnicke Phisicke hath nothing to doe with, nor his followers hath any skill thereof, yet they barke and bite against this skill through their ignorannce.

Chapter fifth.

How deseases ought to be cured by peace and not by discord in mans body.

THerefore, as when the seede of the disease or corruption in man is seperated from his temperature concorde and vnitie of the body, or of the

the good ſéede in the body, then the bodie ſeeleth griefe & ſickneſſe: ſo on the other ſide, to ſeperate the impure ſeed that hath gotten the maiſterie from the pure that is maiſtered, is the way to get health, therefore ſweate which is the ſeperatiō of the vncleane frō the cleane is wholeſome, for it purgeth by the poꝛes and tranſpirations, ſo it maketh the good ſeede able to maiſter the badd, by ſeperating the bad ſeedes in vapoꝛs, through the poꝛes and tranſpirations in the tyme of ſweating, and with the ſweate, whereby the vnitie and concoꝛde is reſtoꝛed in the body, whileſt nature and the good ſeedes bee made ſo ſtrong that the badd doe not exalt themſelues aboue the other. Likewiſe al medicines miniſtred into the body, ought to bee ſuch as haue pꝛopertie to bꝛing the ſicke body to vnitie and concoꝛd: therfoꝛe like is to be miniſtred to that which is like in our nature, which oꝛder doth depende vpon the true Center of vnion. And contrary thinges are not to be cured by their contraries, vnlike to our nature, which maner of pꝛoceeding is from the Center of diſcoꝛde, contrary to the Center of vnitie, and therefoꝛe a falſe Center. Foꝛ ſeeing that all thinges doe hang together in one chayne (as is afoꝛeſayd) & man is partell of that chaine,

and

and Mycrocoſmus hauing in it the properties of the great world ſpiritually, therefore there is in the greate worlde, that which is agreeable to the nature of man, in what parte ſoeuer it be weakened, or not able to reſiſt his enemy, which because of the conuenience and agreement with our nature, doth deſire to be ioyned with it. Wherefore it muſt be miniſtred in due order, fineſſe and proportion, it is able to fortifie, comfort and ſtrengthen nature and our naturall balme, and it wilbe as it were a weapon for nature againſt the enemy or diſeaſe, whereby nature by him ſelf wil become and be his owne phiſition. Therefore the Phiſition ought to miniſter ſuch things, which nature in the place afflicted doeth require for the cure that is like to it ſelfe, and not contrary qualities, ſuch as will make peace in the body and not warres, vnitie and not diſcord, ſuch as will helpe nature and not trouble it, and will ſtrengthen it and not weaken it. Such medicines for the loue and liking they haue to our nature afflicted haue a deſire to be ioyned and coupled together, as a hongry and thirſtie man deſireth meate or drinke, which nouriſh well. And as one friend couereth and deſireth the company of his deere frends long abſent, which naturall loue

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is the cause of perfection. Therefore his proper and ordinary medicine, is to be ministred to eche thing. So shall we not neede of the Ethnikes directories. And such like are to be ioyned to their like in right Anotomie. We ought not to seeke helpe in things contrarie and repugnant: who findeth medicine for the Liuer in Gratian, Agarick, or Colocinthis, or who findeth medicin for the Gall in Manna, Hony, Sugar or Polipody? therefore like are to be ioyned with their like in right Anotomy. Ministering of contraries pertaineth rather to diet then to medicin, and they may serue to mittigate the payne, but not to take away the roote of the disease. Humors and qualities, to the which the followers of the Ethnikes doe so much cleaue, and in the whiche they spende their study and labour, are but onely dead accidents, without power of lyfe. They be conditions, signes, tokens, and as it were onely flowers and colours of diseases and not the very matter, cause, substance, or nature of the disease, they are caused and not the causes. Wherefore when they go about to cure the humor or qualitie, they flatter the payne and griefe, but they leaue the disease vncured. For the signes of thyngs are not the matter or substance it selfe. Therefore

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he that will be a perfect Phisition, must know eche disease by his right Anatomie, that is to say, by the matter, property and nature of the true substance of the disease, as which of the three substances haue broken vnitie, and not by the signe of it. Also he must haue the right Anatomie of all diseases, and of all naturall thyngs before his eyes, so shall he apply to eche infirmitie his apt remedy. For by the concordance and agreement of the Anatomy of the herbe or other naturall thyng for medicine, and of the disease, the Phisition knoweth what things haue affinity together, and ought to be coupled and ioyned together in vnitie. For the right Anatomy cõsisteth not in cutting of the body, but in the knowledge of the Amitie, concord and nature of all naturall externe things, with man, which doe agree, imbrace and receaue eche other, and cõcord together in mutuall agreement, in vertue, power, propertie and essense, to defend nature. So that by the right concord of these two Anatomies, vz. of the disease and of the medicine, true cure doth proceede and growe, whereby is declared, that lyke are to be ioyned with ther like, & like are cured with their lyke: and that all health consisteth in vnitie and agreement, in which of necessitie

healch is to be sought for. And that sickenesse can not be taken away from the third creature by Binarius the Author of discorde and contrarietie, but by vnari ruling equally in three.

Chater 6.

Of the medicin *Binarij* or *Vulgaris*, howe iniurious it is to the body.

By these aforesayd it doeth appeare how the medicines of the auncient Phisicke doe disagree with those medicines which be commonly in vse, which be contained vnder the third kinde of Medicine called Binarii or vulgaris, For these medicines do more agree with the body (because bodyes are nourished with bodyes) then with Anima wherein Fons vitæ consisteth. This medicine helpeth little to long life, or to the relefe of Anima, if it be feeble or hindred in his worke. Because these medicines bee ministred with their bodies, the worke vertue and power in them that should do good is hindered: so that it doth litle good, especially in partes of the body, a farre off frō the Stomache. For all things that shoulde serue for medicine, should be purged first from their

their grosse substance, because whilest the heauenly vertues be wrapped, hidden and clogged in the matter or substance of their bodies, they abyde and cleaue fast to them, & can not easely be parted a sunder, vnlesse nature haue help thereunto prepared by Arte, which may separate the pure from the impure, otherwise the working of that heauenly vertue is hindered. For it is the vertue of eche thing that is medicinable and not the body. So that seeing separation of the pure from the impure must needes be made in the stomache, if it be not made before, because euery thing hath his corruption ioyned with it, and because the vertues of eche thing be small in quantitie, & tyed and clogged with the masse of his body, (as is afore sayd) it is better this seperation be made before the medicine come neere to the stomache then after, in the sicke mans Stomache which is to weake to make such sepation. Besides this, by such grosse and rawe medicine, the patient receiueth rather nourishment then medicine, contrarie to their owne rules, Omne medicamentum quod transit in alimentum, cessant esse medicamentum. For when the medicine ministred with his body or substance, commeth into the Stomach, it is separated into treble nourish-

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ment, that is of our Salt, Sulphur and Mercury, and into double excrement. So that when these medicines be rightly considered and compared together, there seemeth to bee as great diuersitie betweene the rawe and grosse medicines, and those that be purged by fire, as is betwixt the true doctrine of Christ and the Romish doctrine. For as the doctrine of Christ for the health of the Soule, is altogether spirituall, and the holy Scriptures of God do instruct the soule of man and speake to it, whereby the euill affections and the actions and filthy workes of the body be taken away, and amendement of life foloweth. So do these auncient medicines for the helth of the body consist in heauenly vertues, which are to be ministred and ioyned with the liuely Spirits of mans body, that they may therby be fortifyed and made strong, or rectified & brought to vnitie, whereby foloweth the help and cure of the diseases of the body. And as the Romish religiō is mixed with impurities, & stāndeth in outward ceremonies & traditiōs, corporal exercises which be lets to the workes of the spirite, whylest it is occupied about them. So these corporall and grosse medicines, which serue for the body, consist in bodyly grosse and rawe substances, whereby the

worke

worke of the heauenly vertues be let and hindered. And theſe bodies doe reſiſt digeſtion, which is occupied about them, by meanes whereof the weake and faint partes that deſire reliefe, can not drawe to them theſe vertues for their ſuccour, being bound and faſt tyed to their groſſe ſubſtance. And euen as the Romiſh religion teacheth that in the Euchariſt, there is no ſubſtance of bread and wine, but onely accidents, and that our bodies be nouriſhed with the accidents of the Sacrament, euen ſo the Ethnicke Phiſitions and their folowers doe teache, that accidents, vz. heate, cold, &c. be cauſes of al diſeaces. And that by them diſeaſes are cured, and health reſtored, whereby they attribute vim vitæ, to accidents & dead qualities which are cauſed, raiſed and ſtirred vp, by other things, & bee them ſelues onely Simptomata morborum. So that in curing thoſe accidents and qualities, they doe as if a man would goe about to ſtop the flame and ſmoke of the fire, and leaue the hot coles burning.

One cauſe why the Author did write this treatiſe.

Chapter ſeuen.

I Was the laſt Parliament time before this that is now ſommoned at the table of a re-

uerend Bishoppe of this land, which was not vnskilfull in Phisicke, in the companie of a Phisition, which inueying against this auncient Phisicke, by the name of Paracelsus his Phisicke, ignorantly attributing to him the first inuention thereof, pleased himself and some of his audience, in telling that the same Phisicke, had no ground nor foundation, neither any being. Whereupon he tolde a tale that a man came to a Phisition and sayd to him that he was sicke, but he could not tell where, neither how he tooke his sickenesse, nor how it held him. The Phisition aunswered him, that he had a Garden he could not tell where, it was full of simples he could not tell their properties, and that he would helpe him but he could not tell when: And concluded that this Paracelsicall Phisicke (as he called it) was like, in that, it was vaine, had no ground, nor being. I aunswered him with an other tale of a Poet, which disdayning that Paynters and Poets were compared together and ioyned in one prouerbe, pictoribus atque poetis quidlibet addendi semper sunt equa potestas, came to a cũning Painter and asked of him whether he could paint a man, shooting at a birde sitting vppon the top of a tree, with a Gunne, and the bird therwith

with killed and falling downe, yet the man should not be seene nor appeare. The Paynter answered he could doe all that he required, sauing the noyse of the Gunne and the smell of the powder: which being excepted, the price was agreed on, the daye set for the deliuerie of the worke and for the payment of the money, and bandes made of each side for performance of couenauntes on both sides. The Poet at the day prefixed seeing and beewing the peece of Paynting, could not finde the man with the Gunne, but all the rest of the worke he found very artificially wrought: whereupon he entereth the Paynters bande into the lawe: He pleadeth performance of couenauntes: the condition of the band being read and the paynting vewed, the Gunner could not bee founde: whereupon the action was like to passe against the Paynter. Then sayd he, it is parcell of the condition of ỳ band that the Gunner should not be seene: But yet sayd he, turne ouer the leafe, which cunningly was couched in the peece of painting: then appeared the Gunner very artificially paynted, and also a greate sorte of the fables and tales of the Poets, before his time very cunningly wrought. And among them he had made very artificially a little Ant or Pismer,

with a Poets hood about his necke, creeping out of a Caue vnder a greate huge Mountaine. I left the applying of the tale in both the pointes thereof to him. I do confesse that newe vayne confused and vnperfect doctrine, without grounde is odiouse and a signe of rashe wit and greate follie. But seeing that both sides do claime trueth, perfection, auncientie and continuance, on their sides their methoodes and opinions beeing somewhat briefly layd abroad to the indifferent Reader, and after the originall progression and continuaunce of both these Phisickes likewise being set downe, I doubt not but he wilbe able to iudge betwixt them. The chiefe pointes therefore be these.

Chapter eight.

Certaine differenses, betweene the auncient Phisicke and the Phisicke of the Heathens.

THE Ethnick Philosophers lay the foundation of their Philosophie vpon Aristotle a Heathen and ignoraunt Mayster and teacher of the true knowledge

ledge of God and of his trueth.

The Chymicall Philosopher layeth the foundatiō of his Philosophie in Gods booke, and alloweth none other principles of Philosophie, but such as be there founde, or such as may bee deduced out of the same, or bee not contrary to it.

2 The Ethnicke Philosophers ascribe the efficient chiefe and principall cause of thinges vnto nature, which is in them, wherby they tye and bind God to the second cause, and take away his prouidence ouer his creatures.

The Chymicall Philosophers affirme, that all nature of things be onely instrumentall causes, not working of them selues nor principally, but depending wholly vpon the power and commaundement of God.

3 The Ethnicke Phisitions doe seeke with mortall medicines (that is to say) such medicines as haue corruption ioyned with immortalitie, whereof must needes followe dissolution, whereof commeth death, to cure and helpe the heauenly and Æthereall vertue in mans body. And they seeke to cure the materiall body subiect to the worker and mouer, and leaue the worker and mouer and his arte and cunning vnthought on, and not pro-

uided for, because his arte and cunning is not to them knowne.

The Chymicall Phisition teacheth for the perfect Philosophicall medicine, to seperate the gift of nature, the life, the Science, cunning and arte of the worker & mouer, (which he calleth immortall) and the artificer worker and mouer, in a metaphisicall body, from the corruptible materiall body, subiect to the worker, into which it moueth and worketh therewith to cure and helpe the Æthereall and heauenly vertue & power in man, which is the subiect wherein life consisteth and shineth, by whose power and vertue the body subiect to the mouer is preserued and maintayned, and by it restored, when the corruption thereof doth oppresse, let, and hinder his operation. So that it appeareth that the followers of the Ethnicke Phisitions in ministring of their medicines, do as if they would go about to restore a fire, where is remayning a fewe sparkles, vnder greene wood, by heaping on more greene wood, thinking thereby to make the sparkles to kindle and burne, but they will not put more fire to the sparkles, nor yet vse any meanes to blowe them to make them burne. And as if they would minister medicines to a sicke mans house wherein

wherein he dwelleth, and not to the man that is sicke.

4 The Etnick Phisitions lay their foundation vpon the false Center of Binarii and dualitie, which is the Roote of contrarietie discorde and dissention, therefore most commonly they teache that contrary things are to be cured by their contraries.

The Chimicall Phisition layeth his foundation vpon the true Center of Vnarii or vnion, which is the roote of concord and vnitie. So that when any contrarietie in mans body that is to say, any infirmitie or weakenesse of nature must be remooued or amēded, which did rise, beginne and growe by reason of the contrarietie and inwarde dissention of the three substanties of Sal, Sulphur, and Mercury, whereon mans body consisteth, which haue broken vnitie and concord among them selues, or exalted themselues one aboue an other, it must be done with peace and concord, and not with dissention & discord. One disease may not be added to another. And the Monarchie of mans body must be preserued by harmony, consent and agreement, and not by Monomachie. Therefore the Medicine ought to be such as may bring the sicke body to vnitie, which can not be done by Binarii

the author of discord and contrarieties, but by vnarii ruling equally in three. But this doctrine the followers of the Ethnikes can not digest, because they knowe not the three substanties aforesayd, though by arte they may be made manifest out of eche thing to the eye and touche: neither doe they knowe the concordance and agreement of the three in one, nor their exaltation.

5 The followers of the Ethnicke Phisitions, be ruled by the doctrine and principles of Galen, Auicen, and such other.

The Chymicall Phisition in his phisicke first and principally respecteth the worde of of God, and acknowlegeth it to be his gifte, next he is ruled by experience, that is to say, by the knowledge of three substanties, whereof eche thing in the great world and man also consisteth, that is to say, by their seuerall Sal, Sulphur and Mercury, & by their seueral properties, vertues and natures, by palpable and visible experience. And when he knoweth the three substanties and all their properties in the great worlde, then after shall he knowe them in man. For man is Microcosmus for this cause, that hee might haue the good and bad sicknesse & health of the great world. The right way to come to this knowled is to trie

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all things by the fire: for the fire teacheth the ſcience and arte of Phiſicke. It is the Phiſitions maiſter: it teacheth the Phiſition experience, by digeſting, fixing, exalting, reſoluing, reducing, compounding, and ſuch like. By this experience ſhall he find out the three ſubſtanties of all creatures in the worlde, of what nature, facultie, propertie and condition they be of. So ſhall he knowe all things by viſible and palpable experience, ſo that the true proofe and tryal ſhal appeare to his eyes & touched with his hands. So ſhall he haue ẏ three Principia, ech of them ſeparated frō the other, in ſuch ſort, ẏ he may ſee them, & touch them in their efficacie and ſtrength, then ſhal he haue eyes, wherewith the phiſition ought to looke and reade with al. Then ſhal he haue that he may taſte and not before. For thē ſhall he know, not by his owne braines, nor by reading, or by reporte, or heareſay of others, but by experience, by diſſolution of Nature, and by exampning and ſearch of the cauſes, beginnings and foundations of the properties and vertues of thinges, which he ſhall finde out not to be attributed to colde or heate, but to the properties of the three ſubſtanties of each thing and his Arcanum. Then may he vſe Lumen Naturæ, and by meanes of that

vſe

vse his eyes in those thinges that bee to bee seene. This is the sure way as one of their owne coate sayth, it is in vayne to leaue the vse and helpe of lences for reasons sake. And an other of the same stamp sayth: Experience is the mayster of thinges.

6 The followers of the Ethnickes in the nature of Simples, as Hearbes, Plantes, Rootes, &c. ferther themselues vpon Gallen, Mesue, dioscorides, &c. and say it is written thus in their Bookes. So that who is learned in their Bookes may proceede Doctor of their Phisicke.

The Chymicall Phisition trieth all thinges by fire, whereby the vertue, nature, and propertie of each thing appeareth to the palpable and visible experience. By this is found in Honey a venomous tartishnesse, and much filthinesse in Sugar. And in Arsenicke excellent good medicine, wholesome and frendly for mans body, when the impuritie is seperated and cast away. By this meanes bee found especiall thinges euen of one kinde only to differ from an other of the same kind. As the Rosine of one Countrey is not of that nature as the Rosine of an other Countrey. Wheate that groweth vpon some grounde hath the propertie of Garlicke, or some other

propertie

propertie according to the nature of the soyle or grounde either wholesome or unwholesome. And the things growing upon Mountaines doe differ from their like, or from thinges of the same kind growing on the plaine. And generally ech Countrey most commonly hath his proper desease (besides them that be caused of Influencies) by reason of ỳ foode which wee receiue for nourishment, either of the vegetables which receiue their nourishment of the resolued spirites of the Myneralles, or of the Animals which be nourished of the vegetables, in the soyle wherupon they feede. Whereby it commeth to passe, that if a Phisition do follow the opinion of Writers of other Nations, or be cunning onely in his owne Countrey and Region, he shal erre in his medicine. So that Nature made manifest by fire and the right applying it to medicine, maketh a Phisition according to this Arte. He that listeth to learne to Bookes, let him learne of those Bookes which Paracelsus hath most Godly and learnedly expressed in his Labyrinth. In comparison of which al other Auctorities in those matters are small or none. Ars Signata also hath his place to giue euidence of the properties of things.

7 The Ethnickes themselues that write of

of Symples, &c. measure (as the plowe man doth) the nature of them by their outwarde tastes and accidentes, which perish in digestion, so fewe outward things keepe their degrees, which the Herbals describe, for the middle bodie doth blinde the phisition.

The Chymicall Phisition in triall of the nature of thinges, first spoyleth them of all their outward formes, qualities, impurities, and accidents, which be coverts and clothes of the vertues and garments, or ornaments of nature, because superfluities, impurities, &c. doe come to bodies accidentally and not borne in them, in their first nature, nor bee in them radically, therefore they are fugitive, by reason wherof it is possible to spoyle them of their accidents, and by the fire artificiall to purge and cleanse them, and to take away all their superfluities and externe things, meete for the plowman to iudge vpon, leauing only their Arcana, inward and secret things remayning for the phisition to iudge vpon. For mortification is the beginning of dissolution and separation of good from euill. Whereby the inwarde Nature and arcana thereof doeth remayne free from his accidentes which then do shewe the verie properties and nature of thinges. Aron called in english Cockowpint,

cowpint, hath a very hotte taſte in the leaues and roote. Wormewood hath a bitter taſte, yet by light digeſtion, preparation and ſeparation of their vertues and propertics from their bodies, they vaniſh away and be loſt. It is otherwiſe in Ginger, becauſe his heate is ſtable, liuely and fouded in his naturall ſeede, vertue or propertie, and cleaueth to it ſtedfaſt. The Vitrum of Antimonie is without any taſt, yet for all that is vehement Purgation. Lead likewiſe hath no taſte, yet notwithſtanding, a pleaſaunt ſweete Sugar wilbe drawen out of it, comfortable or pourging medicines, or ſuch as cauſe ſleepe, can neuer be found out by their taſte of heate or cold. The practiſers in this arte doe finde by experience by healpe of the fire, that eche thing hath two natures, that is occultum and manifeſtum, and that manifeſtum is commonly contrarie to occultum. By this meanes of the fire, they find Quiciſiluer in manifeſto is cold and moyſte. and within his occultum, is hotte and drie, And farder that in eche thing is good and bad: of the bad doe diſeaſes riſe, by the good being ſeparated from the bad, the ſame diſeaſes are cured & holpen. This good thing is Arcanú of that thing, and is in the inner parte of the thing in occulto, and is not taſted before ſeparation,

peration, as in Arsnick and poysons. And diseases caused by Quicksilver, Lead, or any other thing bee cured by Arcana taken out of them. Honey and Sugar haue good in manifesto, but in occulto they haue sharpe poysen, which can not be tasted before separation, Glasse is hidden in ashes & Glewe in leather, Therefore the outward tastes of the inwarde body of any thing doeth not, nor can trie the inwarde nature, vertue or propertie of any thing, which should serue for medicine. Euen as the Stomache doth prepare all things put into it, and dissolueth, seperateth, and breaketh all the accidents of heate, colde, &c. and searcheth out all their Arcana and vertues of the meate, because all other thinges dye in the stomack: euen so the Herbe, Plant, &c. must putrifie and dye in putrifaction, and bee borne againe before it be a medicine. But the second life which is after putrifaction is profitable for medicine. For a Graine doth not bring forth fruite vnlesse it bee first cast into the grounde, and suffer putrifaction: so the stomacke leaueth nothing whole or vnputrified, but seperateth, digesteth, and putrifieth all thinges put into it, but if they dye not and putrifie in the stomacke they doe no good: but it is a signe of weakenesse thereof. So what

soeuer

soeuer of the Hearbes, Plantes, &c. dyeth or goeth away with the life thereof (as the outwarde ornamentes doe) whatsoeuer doth not remaine after putrifaction, nor doth passe in regeneration that is not subiect to the Phisition. Therefore those thinges that let putrifaction let health. And vnlesse all the outward thinges bee spoyled there can bee no knowledge of their natures. And vnlesse all the olde nature of things doe passe into regeneration, there will bee no right medicine. Therefore all the Phisitions labour and endeuour ought to be bent about the seperation of the pure from the impure, and about regeneration. For from thence flow Tynctures, Arcana, Quintum esse, in which be reposed and hidden all misteries, the whole foundation true labour and care of the Phisition.

8 The Heathen Phisitions and their followers say there be fower humours in man, and according to those humours they attribute to man fower complexions.

The Chymical Phisition sayth, ech member hath his proper humour not like to any of the fower, but according to the cōstitution of the members, and their effect, ech member possesseth his owne humour. And that ech disease consisteth vpon one qualitie, and not vp-

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pon two or many. And that there is but one heate, one colde, one moysture, and one dryneſſe: becauſe it cannot bee proued that there is a dubble or treble colde, ſubſtaunce, hott, moyſt, or drie ſubſtaunce. Neither doe thoſe humours receiue any Anatomy, nor yet can they bee ſhewed as the three principia can. And humors are dead thinges without life or power of life.

9 The Heathen Phiſitions and their followers take vpon them to diſcerne the deſeaſes in man, by the complexions, humors, and qualities.

The Chymicall Phiſition teacheth, if the Phiſition couet or deſire to know the nature of mã, with al his deſeaſes, he muſt firſt know the deſeaſes of all thinges which nature ſuffereth in the greate worlde, by reducing thoſe bodies into their three ſubſtanties: So then ſhall he ſee one deſeaſe in this kinde of thing, in that kinde an other deſeaſe, but in man he ſhall ſee them all. For by the Anatomy of the three ſubſtanties, the Seedes, Rootes, foundations, cauſes, ſimilitudes, and likenеſſes of the effects, panges, griefes, and fittes, which appeare in deſeaſes & ſickneſſes are knowne and eſpyed. If he ioyne theſe thinges together, he ſhall be indowed with the knowledge

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of all deseases. And the knowledge of the nature and effect of deseases of the great world pertayneth to the Phylosopher. Thereby therefore shall he bee a perfect Phylosopher. And where the Philosopher endeth, there beginneth the Phisition. And he that can know the nature of man and his deseases, and the efficient causes of them, as the Phylosopher knoweth the causes of deseases of externe thinges (for that which hurteth Hearbes and Plantes, &c. that causeth the like in man) and can bring nature to that point and passe, that it may bee made fit and apt to helpe and cure the desease by extracting out of things in the greate worlde that which is wholesome and fit, and by casting away that which is unprofitable, and knoweth the efficacie, strength and vertue thereof, and doth so apply and minister the same, that it cureth the desease, such an one is to bee accompted a Chymicall or Spagyricall Phylosopher and Physition. For Chymia and Medicina may not be seperated asunder, no more thē can preparation or separation from knowledge or science.

10 The Heathen Physitions and their followers, attribute the causes of all deseases to dead accidents, vz. to the first and seconde qualities, &c. So they make no difference be-

twixt fire and ſmoke, betwixt ſeedes and their fruites, betweene ſubſtanties and their accidents, betweene the thing it ſelfe and his excrements.

The Chymicall Phyſition proueth, that there bee ſpirituall Seedes of all maner deſeales, indowed with liuely power, which bring forth thoſe qualities, & all other fruites of deſeales, and their ſundry kinds of gricfes in our bodies, as ỳ earth bringeth forth fruite by meanes of ſeedes in it. And that thoſe qualities be onely ſignes, colours and Symptomata of deſeales. And though eth deſeale be either hot or colde, &c. yet they be but ſignes and conditions of the deſeale, and not the deſeale it ſelfe. But all deſeales are in the three ſubſtanties of Sal, Sulphur, and Mercury. For the ſpirites or ſpirituall eſſenties being kindled, reſolued, ſublimed, and brought to action, doe aſcribe the cauſe of their operations and actions to thoſe principia. Yet it is to bee vnderſtanded, that ſome greeſes doe come to man which be not properly deſeales but leſiones or hurtes.

11 The Heathen likewiſe meaſure their medicins according to thoſe accidentall qualities aforeſayd.

The Chymicall Phyſitions in their medicines

dicines consider the essentiall vertues and actions of the medicines not the qualities accidentall. But the followers of the Ethnickes them selues in taking one hott thing before an other, as Pepper before Camamil, &c. and one cold thing before an other, doe testifie sufficiently that they seeke not heate nor cold, but Arcana which they thinke to be degrees. Therefore the Chymicall Physitions consider the nature of things, and not the humors or qualities, their seedes and the effects of their Mechanicall spirites: As whether they be Attractiua, Anodymæ, Abstergentia, Aperitiua Constringentia contrahentes. Quale membrum principale respicientia: or in carne cartilagine ossibus sanguine Synouia, &c. operantia condensantia, conglutinantia, Corrosiua confortantia, coagulantia digestiua diuretica, dyaphoretica, dormire facientia discussiua expulsiua eracuantia, extenuantia, famen morentia grauedinem morētia, horrorem morentia, renouantia incidentia, incrassantia, inflamantia, incarnatiua mundificatiua mollificatiua maturantia, mortificatiua, morbos quosdam respiciētia Martialia Narcotica Nitrosulphureæ nutritiua oppilantia purgatiua penetratiua, reten-

tiua regenerantia repellantia repercussiua resoluentia trahentia vlceratiua venenum repugnantia vomitum morentia and such like. Some curing of a wounde they take things that haue propertie to bring or ingender flesh, without consideration of heate or colde. And for the Dropsie those thinges are to be taken which doe expell Sal resolutum without consideration of heate or colde. And in Purgatiõs Colocynthis doth purge without respect of the qualities. So in all Purgations the Ethnicks them selues are driuen away from their qualities accidentall. Hereby appeareth the cause, why the followers of the Heathen often tymes, yea after their consultations, either knowe not what to doe, or els determine often the worst rather thẽ good for their patient: as when in a Mynerall desease the toe or foote is growing towardes mortification, because Balsamũ humanum that should keepe vnitie betweene the three principia, in that parte is oppressed with impediments, as Gold in his Mync, and faileth there and is not mingled with that parte, wherefore it cannot preserue it from putrifaction: whereby that parte groweth first to a sencelesse Adustion: and after if an vnnatural heate doe come to it, then it groweth to Gangreua:

greua: for cure whereof the naturall Balme inwardly ought to be cleanſed, and outwardly preſeruantia, as Mumy or Balme taken out of other fit matter ought to bee applyed to it. Then regenerantia and renouantia, & not that paynefull cutting and mangling of that parte of the body. Likewiſe in Cankroſe and corroſiue Vlcers they purge and euacuate moyſture out of the body which ſhould mitigate the corroſiueneſſe of the Salt, and ſo increaſe the deſeaſe. Alſo when any corroding Salt in the bloud exalted hath frett through ſome vayne within the body, whereby ſometime the patient auoydeth pure bloud douneward they vſe Purgations, the next way to make an ende of them, or els that ſhipmans hoſe and ſuprema aucora of the diet, the profitableſt thing that euer they could deuiſe for their purſes, and not alwaies for their patients, whereas ſanguinē renouantia, dulcedines out of apt things rightly extracted, and potiones vulnerariæ and conſolidātia ought to bee vſed. Finally, all thinges haue their power and vertue, not of the qualities but of their nature which excelleth in them. Wherfore all vertue of things are their Arcana, that they may heale the deſeaſes after that maner as they be cauſed.

12 The Ethnikes doctrines standeth vpon contemplation, Sophistrie argument, opinion and probabilitie of reason without proofe, and commonly fighting against experience.

The Chimical doctrine standeth and fou-ded vpon experience ioyned with knowledge of the propertie, vertue and nature of euery thing, and not vpon the knowledge onely of his operation and working, nor vpon contemplation onelybut in action, not vpon reason onely, but vpon experience, whereby his workes bee made perfect and trueth tried. Thereby he learneth what man is, what the medicine is, howe they agree in right Anatomy. For medicin consisteth in nature, so that nature is medicin, which ought to be learned in nature: and nature hath brought forth medicine by experience, so that by fire and labor the phisition maketh nature manifest, wherefore without the doctrine of fire, there is none other schole, by the which we may learne phisicke. So that experience and practise ought not to proceede of speculation, but speculation ought to be deriued out of practise. This practise and experience teacheth that a medicin prepared by the heate of the Sunne, hath an other power then that which is prepared by the fyre Coles and dung, and that the heat

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of water and sand doe worke diuersly, though they be outward heates: and that one medicin or simple, by preparation may be made to worke diuers operations, and made fitte for diuers purposes, as appeareth by experience. So that probabilitie of reason onely against true and perfect proofe, found out by practise and experience, maketh the followers of the Ethnikes to say, that all medycins prepared by this Arte, doe get a fretting corrosiue and hurtful property by the fire. For if by the fire the medicin doth get at the first any euill corrosiuenesse, yet by operation and by degrees of working (to the skilful knowen) it shal not only lose that & haue it cleane take away, but also it may bee brought to the highest degree of operation and working, and made most perfect like to ỳ Aethereall fyre, which nourisheth and quickeneth mans body, whose property is to consume all corruptions, caused by the elementall fyre, and with his batefulnesse to restore the naturall moysture which was consumed by the Elementall Fyre. In these things labour and diligence is required which the followers of the Ethnicks for the ease sake loue not to heare of. Yet God which hath created medycine, would that the Phisition should prepare it by his labour and diligence.

gence. For he selleth all things to vs for the price of our labour: & he willeth vs we should eate our bread in the labour and swette of our face. There like probabitie of reason without knowledge of the working by this Arte, maketh them to inueigh against medicins taken out of Mettals, because they knowe not that before they be medicin, they are not reductible into mettall againe, but bee volatill spirits: and they themselues being ignorant to get out such their nature, vertue and propertie by Arte, are glad to seeth Golde, and steale in Drinke or Brothe, and to giue Golde beaten into fiue leaues in medicin, and to vse Pearls and Precious stones (which be Mynerals also) in power (which is their body) for medicin and sometimes the very bodies of some Mettals: which is contrary to the Rules of this auncient Chymycall Phisicke, and thinke they doe much good therewith.

13 The folowers of the Ethnikes do call the names of diseases only the humors, heate, cold, &c. which be oncly the signes of the diseases, not the matter or cause of them. So is the Agewe by them called and Agewe without any foundatiou in reason. For this name is deriued of his heate, which is onely the signe of the disease.

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The Chimical Phisition taketh the names of the diseases of the matter, property and nature of the true substance (for all diseases are in the three substanties aforesayde) therefore the Age wes ought to be called the disease of Sulphur, of salt peter kendled, for this cause diuers diseases are called tartareall diseases, because of the likenesse of the propertie, that those diseases haue vnto the Salt of Tartar, which is most sharpe: but the followers of the Ethnikes not knowing that Salt, are sore grieued for that name, and because the Chimical Phisitions doe lay tartar to be the cause of diuers diseases. Or els the name is to be taken of the Medicin ý healeth & cureth ý disease: so by this meanes euery disease hath his right name, and is rightly vnderstanded.

14 In the medicins of the followers of the Etnickes, no Anatomy is obserued, but phantasie, for qualities accidentall receaue no Anatomie.

In the Chympeall Medicins the Anatomy of the disease and medicine doe agree and ioyne together. Hee considereth the amitie, concord and agreement of nature of externe and outward things with man, and how they doe receiue and embrace eche other, so is hee cunning and skilfull of the Anatomy: and of

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the concordance of the two Anatomies the Phisition doeth growe: so man is taught of the great world and not of man. This Anatomy maketh a perfect Phisition when he knoweth the great worlde, & of that knoweth the disease in man, by the disease of externe things: and the Medicin by the medicine, by the helpe of the Anatomie.

15 The Medicins of the Ethnickes and their followers doe consist in grosse and rawe substancies, in which the vertues of the medicine be fast tyed, bound and incumbered with hurtfull baggage, and therefore hard to be separated in the stomache, and commonly they prouoke the pacient to vomite, or at least his stomache abhorreth them.

The Chymycall Medicines for the most part be purifyed and pourged by the fire, and the impure separated from the pure. And the vertue and pure part onely ministred, and therefore may be receaued without offence: and that in small quantitie, (because the vertue of eche thing is small in quantitie) but he ministreth not the substance and grosse quantitie or bodyes as the other doe, vnlesse it bee in some Alimentary diseases.

16 The followers of the Ethnickes in discerning diseases, & the original of them are meruey-

merueilously trobled w̄ the causes antecedēt and consequent, and with signes repugnant, and agreeing, and such other very doubtfull causes, tokens and signes. And so likewise in curing, they proceede without respect of the right difference betwixt diseases, vehement, long, circulated, rooted, and in places hard to bee remooued, and their contraries, with medicins grosse, grosse, grosse, and sickly, euen in such rooted diseases and in such places.

The Cimycall Phisition teacheth that the right causes signes and tokens of diseases, be founded in the properties of nature: their originals be by them rightly discerned. And that some diseases be Cælestes, other some be Terrestres, by reason of the lower and vpper globe in mans body. And they that be in the vpper globe are made mighty and vehement, and harder to be remooued then those that be in the lower globe. Wherfore those Alimentary diseases of the lower Globe, may be cured with Arcana of vegetables, but if they be in the vpper Globe, they require medicins of higher degrees of preparation. Likewise if the cause of the disease proceede of the Mineralls or metals, they must be cured with Arcana of Mynerals, because such will not

yeeld

yeeld to Arcana of vegetables, that is of hearbes and rootes, &c. But if the diſeaſe bee cauſed by influencies of the heauens, neather of the other Arcana will ſerue, but they are to be cured by Aſtronomy and influencies. But thoſe Diſeaſes and griefes that come by ſupernaturall meanes, will not be holpen by any meanes aforeſayde, but by ſupernaturall meanes. Likewiſe the agreement of the Medicin with the diſeaſe in one degree, is thus by thoſe Phiſitions cõſidered, that the Medicine that hath the pure onely ſeparated from the impure, may agrée in one degree, with the diſeaſes of the loweſt degree, of leaſt danger, and in places of leaſt parrell, and of leaſt continuance. And Medicins that haue that pure body ſublymed, and a purer thereby ſeparated from it, may agree with diſeaſes more ſtubborne, of longer continuance, & in place more perilous. And medicins ſo ſublymed, after diſtilled in the Sunne, may agree in degree with diſeaſes, moſt ſtubburne, and of longeſt continuance. For vnleſſe the Medicine doe agree with the diſeaſe in one degree, he can not preuayle, becauſe the weaker can not drawe, conſume, nor expell the ſtronger. In this ſort doth the Chimycall Phiſition proceede from medicins fyne and pure, to purer, fyner, and

moſt

most excellent, and maketh choyse of his medicins as occasion serueth, by the reason of the cause, place, vehemencie and continuance of the disease. Such medicins doe not moulde and putrifie, but will continue in the vertue, a mans lyfe. Furthermoze, by operation and woyking according to this Arte, you shall see with your eye, and perceyue the reason, why one disease is vehementer then an other, why in one place it is moze painefuller then in an other, why in continuance of time the disease is harder to bee remooued then at the first: why some diseases be vehement and yet continue long: why some be suddenly vehement and soone gonne: Why other bee long in growing: why some be extreame: why some be not, why in some places of the body they be moze easely remooued, then in an other, wherby you shalbe led into the knowledge of that parte of the body wherein the roote of the disease lurketh.

17 The folowers of ꝑ Ethnikes in iudgement of Urin. (most of them) take vpon them to pronounce of al diseases in any part of mãs body, by looking on the water. Other some of them confesse, that they bee able to iudge of those diseases onely, which be in those partes of the body, through the which the Uryn passeth.

seth. And some of them affirme that the Urin is Meretrix and deceitfull, yet all of them are contented to make gaine of the looking vpon the Urin.

The Chymicall Phisition affirmeth that such iudgement of vrine is monstrous, and that the right iudgement is to bee had after due seperation thereof be made by fire: so shal he see the matter of ech desease and his medicine and touch it with his hande, whereby he shalbe able to giue a perfect iudgement if he bee able to iudge as becommeth a Phylosopher and a Physition. By this meanes shall hee finde the vrine not to bee Meretrix nor lyar.

18 The followers of the Ethnickes, to purge spirituall tynctures of deseases, doe minister rawe and indigested medicines, which drawe from the stomacke and other partes thinges necessary for them, aswell as excrements: And also such purgations do withall purge humidum radicale, and thereby doe shake the body and weaken it, and leaue behinde them much venenositie, for lacke of due seperation. But in such deseases greeuous and deeply rooted, or in places principall, or parts where deseases are hard to be remoued, such Purgations doe vexe and torment the bowels

bowels (which haue not deserued it) in vaine, without any helpe or ease, because the stronger is not drawne of the weaker.

The Chymicall Phisition knowing, that onely the superficiall and grosse impurities, in primis officinis alimentorum will yeeld to Purgations, and be expelled by seege and stoole, therefore to purge spirituall tyncturs of deseases, and also against deseases in places farre distant from the first receptacles of our meates, or in principall partes of the bodie, he vseth spirituall tyncturs for Purgations, which doe purge radicitos, within and without: that is to say, they take away not onely, the superficiall impurities by seege and stoole, but also the deepe rooted spirituall tynctures, of long continuaunce and fine circulation, either by absolute and perfect consuming of them, without any sensible auoyding or expulsion, or els by mundifying and clensing of Balsamum, and the Spirites and Elementes of man, and renuing of blood, or els by dissoluing, clensing & sending abroad, the rooted spirituall tyncturs of deseases by vine, sweate and insensible transpirations.

19 The followers of the Ethnickes in their medicines, credite Recipe of Gallen Auicen, and such other, though in these daies the

the bodies of men bee not so strong as they were in their time. And though deseases in nature doe dayly alter, and newe are bredd, which were not in their time knowne. And if they doe not followe those olde receiptes of their Authors, but make newe medicines of themselues, yet they haue none other skill, but to trie them, and make their experiment vpon men.

The Chymicall Phisition calleth such receiptes, decipe, and willeth their followers to leaue such receiptes, and to prouide that the medicine doe agree with the deseases in one degree. For if it fayle in degree it fayleth in cure. And as in manuall operation he willeth his followers not to worke before they know the nature of the worke which they intende. So in ministering of medicines, he willeth thē not to minister, before they know the cause and nature of the desease, and what and how much it wanteth of his proper nature, and what and how much it hath gotten of an other nature. For incognita causa, à casu procedit cura, to the knowledge wherof wee ought to come, as the Alkimistes doe come to the knowledge of the body that is to them vnknowne, and not by tryng of the medicine in man. For, Ve his qui nesciunt experiri

periri nisi in hominibus, as that worthie Chymicall Philosopher and Physition Roger Bacon sayth, and per effectus facta, & signa, causa tuenda est.

Chapter. 9.

The causes why this Arte is euill spoken of, and findeth fewe fauourers.

By these cõtrouersies thou maist see gentle Reader, that most of the matters wherein the Chymicall Physition doth differ frõ the Ethnickes, and their followers bee such as doe not consist in opinion or dunsicall wrangling and arguing, as those of the Ethnicks doe, but in palpable sensible and visible experience, which is the mayste-ries of Artes and Sciences, of which maner of experiences and operations the followers of the Ethnicks are vtterly ignorant: wherefore it is no marualle that they inueigh so vehemently against this Arte. For therein they verifie the old saying, Ars non habet inimicum preter ignorãtem. It is an vniust dealing for any man to reproue, hate, and with

despightfull wordes to inueigh against that whereof he is ignorant. For loue and hatred ought to proceed of knowledge, whether the thing deserueth to be loued or not, and not of chaunce. But when a man knoweth not whether the thing be worthy to be loued or hated, how can he giue a iust reason of hate thereof, especially when the thing wherof he is ignorant may be good. Therefore it is great reason that a man should knowe what the thing is whereunto it leaneth, and appertayneth, before he hate it, or if he be ignorant thereof then not to hate it. Which of them knoweth what way to begin to seperate the Salt, Sulphur, and Mercury, from Herbes, Plants, and all other thinges as it ought to bee artificially, according and agreeable to the properties and seuerall natures of ech Herbe, Roote &c. For diuers and seuerall Herbes require seuerall maner of seperations. Plantes haue their peculiar seperations: Mynerals theirs: Marchesits theirs. &c. Which of them doth knowe the seuerall maners of Calcination, Reuerberation, Cementation, Inceration, Imbybytion, Paltation, Liquefaction, Ablution, Sublymation, Exaltation, Contrition, Resolution. Putrifaction, Circulatiō. Inhumation, Distillation, Ascention, Fixation.

tion, Lauatió, Coagulation, Assation, Cógelation, Fermentation, &c. And the natures and properties of these seuerall workes and operations, whereby Regeneration, Tynctures, Arcana, Magisteria, Quintum esse, and Elixirs be had and gotten. Which of them can tell what transmutation of Elements meaneth? Can any of them make ripe, the rawe medicine, separate the pure frō the impure, turne bitter into sweete, mittigat corrosions, heates, tastes, smelles, Coagulations, &c. of medicines, and make them volatill and spirituall, to helpe and cure spirituall and long circulated diseases? For this cause Erastus and others not conceauing a right the meaning of Paracelsus, doe imagine a construction of their owne heads ond braines of that they read in him, which is not agreeable with his meaning: and vpon such an absurditie of their owne deuise, they make long discourses, and goe about to disproue that, which is not affirmed, or that which they can not skill of. I would such folowers of the Ethnickes did in this followe their Prince & Captayne Gallen, as they doe in the rest of his doctrine, which being demaunded at any time of any Sect (being himselfe addicted to none) whether it were sound or good or no, v-

ſed to ſay, that he could not make any anſwer thereunto, vnleſſe he had firſt learned all their decrees and determinations perfectly, and had gotten a briefe method to iudge them, for no man ſayeth he can iudge of things to him vnknowen. But alas, herein the cauſe of this Chimicall phiſicke conſiſteth in a deſperate ſtate, for though this Arte be ſhewed by worke and experience: and experiẽces which doe agree with nature, and do bring forth like actions, by the cauſe of all certeintie, yet it may not come to that triall: for in the ſcholes nothing may be receiued nor allowed that ſauoreth not of Ariſtotle, Gallen, Auicen, and other Ethnickes, whereby the yong beginners are either not acquainted with this doctrine, or els it is brought into hatred with them. And abrode likewiſe the Galeniſts be ſo armed and defended by the protection, priuiledges and authoritie of Princes, that nothing can be allowed that they diſalowe, and nothing may bee receiued that agreeth not with their pleaſures and doctrine: & whatſoeuer is miniſtred to any perſon according to their rules and Canons, although it be to the deſtruction of the patient, muſt be reputed, accepted, ratifyed, allowed and accompten learnedly well and rightly done, and they are

excuſed

excuſed and diſcharged of their fact, by the lawe called Lex Aquilia. But as long as the vnlearned and ſluggiſh Phiſition may enioy that immanitie and freedome, and as long as it ſhalbe allowed in the Scholes to be hereſie and foule ignorance to ſpeake againſt any part of Ariſtotle, Galen, Auicen, or other like heathens doctrine: as long as the Galeniſts may ſhrowde themſelues vnder the Wings and protection of Princes, Priuiledges and Charters, the cauſe of the Chimycall Phiſition muſt needes lye in a deſperate ſtate. And no man almoſt ſhalbe able to attayne to the perfection in true Phiſicke. As long as Scotus or Thomas Aquinas, and ſuch other were ſo priuileged in the ſcholes, that no interpretation of Gods worde was allowed, but ſuch as was brought out of them, or agreed with them, the cauſe of true Religion, and ſeruing of God was in deſperate ſtate, and it lay oppreſſed and hidden. And as long as thoſe that were noſeled in ſuch puddle, were maintayned, defended and priuiledged by princes and potentates, it was hard for trueth to ſhewe his face abroade openly. Wherefore if the Chymicall doctrine agreeing with Gods worde, experience and nature may come into the Scholes and Cities in ſteade of Ariſtotle,

Gallen, and other heathen and their followers. And if it were lawfull and commendable for euery honest student to labour in the Philosophicall searching out of the trueth, by the fire or otherwise, and thereby either confirme and make manifest the trueth by this Arte tought, rather to adde newe things wel tried to the old that be good, and then to reiect the other bastard, adulterat, sophisticat stuffe, and so ioyne wordes and deedes together, then should there be no time spent in vayne, and vain glorious bable and sophisticall disputations, without due triall by labor and worke of fire, and other requisite experiments, then should it easely be seen whether Gallen and other heathen or the Chimists were most to be followed and allowed. And whose writings and trauailes were more auaileable for mans health, either conseruing or restoring, & who seeketh more paynefully, faythfully, sincerely, charitably and Christianlike, for the certeine helpe of his neighbour, and not for lucre or veine glory and pompe, the auncient Chimical Phisition or Gallen and his followers. Then as Galen the prince of their Phisicke sayeth, if men would not bee sworne to the wordes of any master or teacher, they woulde choose out of eche thing that were best, and

woulo

would not be slaues to followe or name themselues either of Hypocrates, Praxagoras, or of any other man.

Chater 10.

The first authors of the auncient Phisicke, and the Succesion and Progresion thereof, to *Hermes Trismegestus*, and how the rest writing thereof yet extant.

FOR the Authors, Inuentors, originall succession and progression of this auncient Chimycall Phisicke, whose studie and vse doeth flowe out of the fountaines of nature, and is collected out of the Mathematicall, naturall, and supernaturall precepts (as is aforesaid in the beginning hereof) it is to bee vnderstanded, that Adam by diuine reuelation, or by arte giuen to him of God, did foretell of the vniuersall destruction of the worlde, one by water, the other by fire. And no doubt he was indowed with singular knowledge, wisedom and light of nature, that assoone as he did behold any beast, he by & by did so exactly know all their natures, powers, properties and ver-

 tues,

tues, that he gaue them names, apt, meete and agreeable to their natures and properties, whereby it appeareth he knewe the natures and properties of things better then we, whē we haue spent all our life time in searching out their natures, which was a singuler gift of God & pleased him mightely. The sonnes of Seth which were his Nephewes, receyuing wisdome & knowledge from the hands and deliuery of their Auncitors, least that the Mathematicals and that knowledge they had so learned should perish with the fludde, did erect two Pillers, in which they did ingraue their learning, knowledge and inuētions, out of the which they that should be preserued from the fluddde, might learne those knowledges, cunning and Arte, as Iosepus writeth in his first booke Chap. 13. of Antiquities, which did see one of the Pillers that was of stone in his time standing in Syria as he writeth.

Abraham the Prince of faith was borne in that Countrey, where those Mathematicals and other knowledges & learning was thus preserued, and continued 292. yeres after the Flood, in the yeare of the worlde 1949. This Abraham hauing knowledge in the Mathematicalls, which in his Countrey were pre-

serued

ſerued, as is afoꝛeſayd, by the wonderfull harmony of the woꝛlde did aſcende to the knowledge of the one onely God, as ſome ſay. But rather, thereby he did ſee and perceiue, the inuiſible thinges of GOD, that is, his eternall powꝛer and Godhead, by the creation of the woꝛld. And he being the mightie and renowmed father of the elect nation, no doubt was a greate Diuine, as hee was excellent in the Mathematicalls and other learning. But becauſe the Chaldeās, Meſapotamians and Aſſyrians were moued and ſtirred againſt him, foꝛ Religions ſake, he left his Countrey and kinſfolkes by the Commaundement of God, and went to ſoiurne in the lande of Canaan. From whence ſhoꝛtly after through great Famine, he was conſtrayned to goe in to Ægipt. Ye there as Ioſephus wꝛiteth, declared God to bee the Creatoꝛ of all thinges, teaching them the Sciences and Mathematicalls. By this meanes was the true knowledge of God and of the Mathematicals and Sciences bꝛought into Ægipt, the which knowledges the Prieſtes of Ægipt, ſucceſſiuely, did after that pꝛofeſſe. And they had deuided among them poꝛtions of land, by Pharoes appointment, foꝛ their maintenance and ſtipende, as appeareth Gene. cap. 47. After

that

that Abraham returned into the land of Canaan, where ỳ Godly fathers did successiuely professe these Artes and knowledges. After this in the yeare of the worlde 2355. Moses that was so acceptable vnto God was borne in Ægipt, and was learned in all the wisedome of the Ægiptians, as S. Luke writeth in the Acts of the Apostles Cap. 70. And he doth there sett downe and make mention of that his learning for his excellent praise and honors sake. Sainct Augustine sayth in his Booke, de Ciuitate dei lib. 18. cap. 39. that the wisedome of the Ægiptians wherein Moses was instructed was Astronomy, Geometry, and Arithmetike, and surely it was that which before they had learned of Abraham. And although some of the Ægiptians, as some of the Chaldeans did wander and stray aside in many foolishe vayne and superstitious speculations, yet some were contented, with the simple order of Nature, profitable to be learned and praise worthie, which is to bee considered and marked in the wonderfull worke of God, not onely in the places of the Starres, and in so goodly and beautifull distinguished varietie of thē, but also in their motions, powers, and secret offices and operations: whereof it is like that Moses made

choyce

choyce, abandoning and forſaking the other ſuperſticious and vayne doctrine, not deſeruing the name of wiſedome. After theſe liued Hermes, or Mercurius Triſmegeſtus in Ægipt not long after Moſes: For alas ỳ great Aſtronomer liued in Moſes his time, & was grandfather on the mothers ſide to Mercury the great, whoſe Nephewes ſonne was this Hermes Triſmegeſtus, as S. Auguſtine writeth in his Booke, de Ciuitate dei lib. 8. Cap. 26. and lib. 18. Cap. 39. In his tyme ſayth Saint Auguſtine, in Ægipt the ſtudie of Phyloſophie, which did promiſe to teach that, whereby man might be made bleſſed or happie did chiefly flouriſhe. This Hermes or Mercurius was called Triſmegeſtus, as ſome ſay, becauſe he was the greateſt Phyloſopher, the greateſt King, and the greateſt Prieſt. But Guydas ſayth, that he was called Triſmegeſtus, becauſe he held opinion of God nere agreeable with the right doctrine of the Trinitie. He did write diuers workes, as one Dialogue in whiche Aſclapeus is brought in to thinke that one onely God is the maker of all thinges, and confeſſeth the errors of them which founde out the ſuperſtition of Idols, & doth propheſie in that Booke that they ſhall periſhe. And in his Booke dedicated

dicated ad mentem ſuam, he ſheweth his opinion of the excellencie of GOD, that it is hard to vnderſtand what God is, but to vtter it, is impoſſible, if it were poſſible to vnderſtande it. For it is impoſſible with the body to make manifeſt an incorporall thing, and it is not poſſible for an imperfect thing, to comprehend that is perfect: and it is hard to conferre that is immortall with that is tranſitorie. For the one continueth for euer, the other paſſeth away: the one is true, the other is ſhadowed vnder apparance. Therefore looke how farr the weaker differeth from the ſtronger, and ꝑ leſſe from the better, ſo much doth the mortall differ from the immortall and diuine. Therefore when thou doeſt vnderſtand of that one and onely God, ſay nothing is impoſſible, for he is all the vertue and power: neither do thou think that he is in any thing, neither yet is out of any thing. For it is he which without any ende is the ende of al thinges, and becauſe he is comprehended of nothing, he doth comprehend all things in him. God is inuiſible, therefore praiſe him: what is more bright then he. Therefore he made al thinges that he might be ſeene by all things: this is the goodneſſe of God: this is his power that he may be ſeene by all thinges. And

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of the woꝛde this he ſayth, the woꝛde of God
pꝛoceeding, being perfect and fruitfull, and
the woꝛker, lightning vpon a fruitful nature,
and the fruitfull water maketh the water
fruitfull, he is begotten of the moſt perfect.
And of the holy Ghoſt thus he ſayth, all thin-
ges haue neede of the Spirite, he quickneth
and nouriſheth all thinges, and is deriued frō
the holy fountaine, helping with the Spirit,
and is fruitfull, life, alwaies to all thinges.
And of ꝑ holy Trinitie thus he ſayth: There
is the Lorde and father, and God the foun-
taine, and the life and trueth, the light, the
minde and ſpirite, and all thinges bee in him
and vnder him. There is one onely light of
the minde before the light of the minde, and
there is alwaies the bright minde of ꝑ mind:
the vnitie hereof is alwaies in it ſelf, and con-
tayneth all thinges in his minde, light, and
ſpirite. Wherefore when he lay in dying, af-
ter he had made mention of the father, he ſaid,
O thou the woꝛde of the father, which he firſt
vttered when he made the whole world, I do
adiure by his onely begotten woꝛde, and ſpi-
rite, comprehending all thinges, haue thou
mercie vpon me. This you heare his opinion
of God, not farre differing from that of Mo-
ſes, whoſe doctrine was in no ſmall eſtima-

tion

tion amõg the Ægiptians at that time. Now concerning his knowledge in prophane Sciences, & in this Arte which we haue in hand, for his excellencie in Philosophie (as is afore sayd) he had one of his titles after Maximus. For in his time did the studie of Phylosophie chiefly florish, as writeth Volateran, lib. 15. Also in his first Booke of 15. intituled libri Hermeicorum, he bringeth in a Priest saying thus. Doest thou not heare that our Hermes hath deuided Ægipt into his boundes, and lotted ech mans ground asunder, that he measured with a corde, and deuided dikes for to water the groundes, and that he hath ordayned, lawes and rules, and that he hath named gouernors out of those statutes and ordinaunces, and hath appointed chaunges of buying and selling, and hath set downe the hyrke doctrine of the course of the Starres, and hath deuised the Yearbes. And that he hath inuented, founde out and taught with numbers of Arithmetike and Geometrie. Also all Astronomie, Astrologie, Musicke and Grammer. Others write of him that he attayned at the full, to all the partes of Phylosophie. Bradeus in primo Epigrammatũ sayth, that Mercurius found out these fower, that is, Letters, Musicke, Geometrie, and Wrestling.

Wrestling. Dioderus sayth, that this Mercury founde out Physicke among the Ægiptians. This Hermes did also write diuers other Bookes, as one intituled Pymander, of the power and wisedome of God. And other thinges in Iamblicus proctus, and prophirius. Also an other Booke intituled, Latromathematica, that is to say, meditations applied to Astrologie, and diuers fragments and little peeces be by him witten, which be alledged and cited by other Writers, which be not extant. But among others his excellent worke intituled, Tabula Smaragdina, or Sermo veredicus Hermetis, or Mercurij Trismegesti patris vere metaphycices doth sufficiently declare his excellent skill and knowledge in this Arte, whiche is extant hitherto thou hast heard gentle Reader howe the true knowlcoge of God and the Science of Chymia (from which medicina may not be separated) haue bene deriued from Abraham the renowmed father of faith, vnder the title and names of the Mathematicall sciences, whisedome and Philosophie, vnto the Priestes of Ægypt, and from them, vnto Mercurius or Hermes, Trismegestus the Ægyptian, which as hath bin said, was called three times great, whereof two of those titles

were

were for his great knowledge in diuinitie & Philosophie: and how: he hath left vnto vs that his knowledge in writing, yet to be seen.

Chapter 11.

What was the phisicke of Apollo, Æsculapius, Machaon and Podalirius, and of the knowledge of Thales, Milesius.

After this, about the yere of the world 2700. liued Apollo, called also Phœbus and Sol borne in Arcadia, a Countrey in Greece, to whome Ouid and some others attribute the first inuention of Phisicke. And that he taught the same to Æsculapius his Sonne, borne of Coron, which did teach it to Machaon and Podalirius his two Sonnes borne of Epion, the which two were very famous Surgions at the siege of Troy, about the yeere of the world 2774. And before Christ 1189. Macrobius in primo Saturnalium, giueth this reason why Apollo is sayd to be the first inuentor of Physicke and power of curing, because the temperate heate of the Sunne driueth away all deseases. Whereby it

it appeareth eyther that his medicins had the property of the Sunne, to fortifie and strengthen the fire in mã like to the Æthereall fire, wherby it should be made able to driue away all deseases out of the body, or els that hee taught men to exercise their naturall power and vertue like to the Æthereall fire, to driue away and consume deseases, as Phocilides did teach. Plato also in his Booke, intituled Cratilus, sayth that Apollo is asmuch to say, as to wash, purge, purifie, and to make cleane, which the Physition ought to doe. Such a Physition may well be called Ἀλλύσιος, as al medicins which should consume corruptions and cleanse them, ought to be of a fierie substaunce. For nothing doth consume, which doth it not by the power of the fire contayned in it. So that a pure medicine ought to performe the office of the Æthereall fire, that is to consume all corruption caused by the Elementary fire. Or els sayth Plato, he hath his name of ἁπλοῦν, that is simplex simple, without their impurities, and such bee all perfect medicines of this Arte, but so be not the medicines of the Binarii Physitions. Pindarus also in Pythiis writeth, that the Egle sitting vpon Iupiters scepter (that is in the spheare of the fire) is gently and quietly brought a

sterpe with Apollo his golden Harpe, that is by equal sweete and temperate motion in the sayd fire. By this meanes doth the Chymical Physition dissolue, make thinne, elcuate, and conuert natures, and make perfect medicins: It should seeme therefore that the Physicke of Apollo was exercise of the naturall vertue and power in man like to the æthereall fire, or els that it was not the grosse Phisicke of the followers of the Ethnicks now in vse, but some pure medicine like to the æthereall fire, or a very simple fine and pure medicine, whereof the Binarii Phisitions haue no skill. And then surely it was not of his owne inuẽtion or deuise, but he had learned the same in some other Countries and brought it into Greece, and there practised it: wherefore it was accompted his inuention there, or els he learned it of some that had beene in some other Countries. For Eusebius and others do testifie that Greece was barren and bare of all good Artes and doctrine before the tyme of Pythagoras, which liued about the yere of the world 3426. And whatsoeuer good learning and knowledge they had, they got it frõ other Nations. As Pythagoras, Plato, and others did trauaile out of Greece, for to get learning and knowledge into Syria, Iudia,

Ægipt,

Ægipt, Persia, and other Nations, which the Grecians doe call Barbarians. And surely if his Physicke was of his owne and not proceeding from the Children of God, then was it not worthie the name of true Physicke: because as Plato sayth, he that is ignorant in diuine thinges, cannot haue right vnderstanding in prophane learning. As Apollo and Æsculapius, & all the Grecians at that time were without the true knowledge of GOD, and were Idolaters, and both they were honored as Gods, and ech of them had a temple dedicated to him. But it should seeme by that Plato hath written, and Plinie also, that their Physicke was altogether Surgery. Whereunto Cicero doth seeme to cõsent in his third Booke de Natura deorum, ascribing to Æsculapius the first inuention of bynding and healing of woundes. Sabellicus also & Strabo, do write that the old Physicke was rude, and their medicines were such onely as were found out by chaunce, to haue holpen any bodie, and such they did minister vnto those that were sicke of like deseases. Æsculapius did not meddle with bodies infected with inward sicknesses, but onely prescribed to such a dyet about meate and drinke: as one did to Euripilus that was wounded at the siege of Troy,

in the presence of his two sonnes Machaon and Podalirius: and as they two did to Menataus whom Pandar wounded there, because they thought diseases did commonly come to man, either by externall hurtes, as by picking, cutting, or bruising, or els did chaunce to him by euill diet, lacke of exercise, and euill order of his liuing: therfore they thought it necessary to helpe them that were so hurt. But they thought as long as men vsed good diet, exercise, and good order of life, they continued in health, and prolonged their life at ease. Therefore Phocilides vsed to say, that the liuely vertue and power of the body must be exercised whilest wee bee able. But Plato sayth, that Æsculapius and others were of this opinion, that he which would not liue in the appointed and accustomed rule and order of life, but by incontinencie of liuing, did fall into diseases, was not profitable for himselfe nor for others, and that the Arte of Physicke had nothing to doe with such, nor serued for them: and that such ought not to bee cured, though they were richer then Midas. And that it was against reason to thinke that men should neede Physicke for Rewmes, Distillations, and for the griefes of the swellings of the inwarde spirites, which come through

delicacy

delicacy of liuing and slouth, and lacke of good order in liuing, and therefore proueth that those deseases were not knowne to Mahaon and Podalirius, at the siege of Troye. Asclepyades also the Physition sayd, that health consisteth in abstinence of meate and drinke, and in ryding, walking, and running. Then resteth to consider what maner medicines they vsed in Surgery. I doe reade in Plato in the 31. Booke and 3. Dialogue de iusto, that when Pandarus had wounded Menalaus at the siege of Troye, after Mahon and Podalirius had dried vp the blood of his woundes with their handes, they did anoynt the woũd with mitigating Balmes or Dyntments, and prescribed him a certayne order and forme of dyet in his meate and drinke. Wherby it appeareth, that the maner of their Surgery, was like vnto that of the Chymicall Surgions, whose maner is with Oyles and Balmes to pacifie nature, and to keepe the woumde defended from accidents, and to leaue the cure to nature which is able then to be his owne Surgion. And more playnly to proue their doctrine, one Petrus Hasardus is sufficient witnesse, who in his French Epistle before the great Surgery of Paracelsus, writeth that as he trauailed though the

Countrey of Lyuonia, he ariued in a certaine Monastery there, where he taried two daies in perusing the Lybrarie, and there he found two peeces of the workes of the same Mahacon and Podalirius, which intreated fully that Chymical forme and maner of doctrine. About the tyme of Apollo, that is the yeare of the world 2697. liued Orpheus the Thracyan, and was the first that is remembred to haue written of Herbes (as some say) exactly, and he founde out remedies for many deseases. After hym followed one Musaeus, his Scholler. After them liued Hesiodus in the yere of the world 3111. After him liued Pronopis the Master of Homer, which likewise had knowledge of Herbes in the yere of the worlde 3258. Thales Milesius liued in the yeare of the worlde 3379. and before Christ 584. He trauayled into Ægipt, and brought into Greece greate knowledge in the Mathematicalls. Ameristus or Mamercus succeeded him. Before this tyme was one Sisiphus, otherwise called Theosophos, a famous Physition.

Of

Chapter 12.

Of *Pythagoras* and his knowledge in this Arte, and that he taught in *Italy*, and of his Schollers and folowers: And of the medicin of *Empedocles*. And of 70. Bookes that *Esdras* was commaunded to keepe.

About the yeere of the worlde 3434. liued Pythagoras, a Grecian famous for his wisedome and diuine knowledge, and for his learning in the Metaphisickes and Mathematicals, he laboured much in Arithmetick, he brought Geometrie to perfection as Laertius writeth. He left diuers rules of Astrologicall prognostication, and of this arte somewhat, he found out Musicke in the starres, and deriued the same to mittigate the affections of the mynde: he did write of the effect of herbes. He trauayled into Persia, Arabia, Æthiopia and Ægypt for learning and knowledge: he was conuersant with the Priestes of the Jewes, after he had once professed their Religion. After his re-

turne hee taught in Italy. Hee was a great Cabalist. Some say that one Phericides was his teacher, which did first write de Natura. After Pythagoras in this learning & knowledge succeeded as his scholers and folowers Telanges his sonne, after hym Xenophanes, Archilas, Philolaus, Lisias, Parmenides, Leno, Eleates, Anaxagoras, Leucippus, Democritus, Nausiphales, Naucides, Epicharmus, Alchmeon, Epimenides. For Æliames lib. 9. writeth that all the Pithagoreans were studious in Phisicke, and many auncient kings and others before the time of Pythagoras were studious in phisicke which I doe omit, putting you first in remembrance of Empedocles a singuler Philosopher and notable Phisition, about the yere of the world 3308. Suidas writeth of a medicin that hee vsed to minister, called Apnus, which was of that nature, ỳ it would preserue a mans body 30. dayes without meat, that was speachlesse and ready to giue vp the Ghost, for so doeth the word ἄπνους signifie. I thinke the Phisitions the folowers of the Ethnickes wil confesse that it is no part of their profession to make such a Medicine, and that their grosse medicins can haue no such vertue, because the knowledge of such medicins doth depend vp-

on

on Metaphiſicke and ſupernaturall principles, which Empedocles, Pithagoras, Democritus, Plato, and diuers others doe maintaine in naturall things, contrarie to the groſſe Phiſicke. About the yere of the worlde 3503 liued Eſdras, to whome the moſt high gaue vnderſtanding and commaundement to write, and to whom the moſt high ſpake thus. The firſt bookes that thou haſt written publiſh openly, that the worthy and vnworthy may reade. But the laſt ſeuentie bookes kepe, that thou mayſt giue them to the wiſe among the people. For in them is the veine of vnderſtanding, and the Fountaine of wiſdome, and the riuer of knowledge, in which 70. bookes as ſome thincke, be contayned the vnderſtanding of this arte, out of the which the worthy from time to time haue receaued the vayne of vnderſtanding of this Arte.

Chapter 17.

That Phiſicke which Hypocrates left in writing was not deſcended from Æſculapius.

NOwe are wee come to the time of of Hipocrates of Cous in Greece which liued at the tyme of the wars of Peloponenſus which began

gan about the yere of ỹ woꝛld 3536. Geſnerus and Andreas Lacuna foꝛ credit of their Phiſicke, ſay that he was deſcended from Æſculapius, and that Apollo taught Æſculapius Phiſicke, which likewiſe did teach his ſonnes which were called Aſclepiades after their father Æſculapius, and ſo Phiſicke by inheritance ſucceſſiuely did deſcende from the Parents to the Childꝛen vnto Hypocrates. And that it was not lawfull foꝛ them to communicate the ſame to any man that was not boꝛne of that family oꝛ kinred, theꝛefoꝛe they that were cunning in that arte, were called the ſonnes of Phiſitions. And though his anceſtoꝛs & kinred befoꝛe him did deteine their arte in their families, & did not cõmunicate ỹ ſame to others, yet he reduced it into method, and did commit it to writing, that it might be common to all men. And theꝛefoꝛe he is ſayde to be authoꝛ of method and princeps naturalis medicine, and the firſt that did wꝛite of Phiſicke.

That Hypocrates was deſcended from Æſculapius, I will not contend, becauſe it ſhould ſeeme by auncient wꝛiters to be ſo, oꝛ els foꝛ reputations ſake they did terme him of that pꝛogenie. But that the Phiſick which Hypocrates did leaue in wꝛiting, was in all

poynts

poynts the ſelfe ſame which Æſculapius did learne of Apollo his father, and which he did teache to Machon and Podalirius, and was deliuered ſucceſſiuely by tradition downe the right lyne from them, to Hypocrates by the ſpace of 800 yeres (for ſo long time was betweene Æſculapius and Hypocrates) is hard to be proued, becauſe tradition of doctrine without writing, not conſiſting vpon naturall practiſe, nor continuing in one place certeine, but at large, is no faithfull preſeruer of the trueth therof, ſo many yeres, neither is it like that the iſſue of Æſculapius line could bee knowen, and did not fayle in 800 yeres, nor ceaſe nor degenerate from the ſteps and ſtudious loue of that arte of their Auncеſtors, neither is it lyke that Hypocrates woulde haue broken his oth if it were true that goeth vnder the name of iuſiurandum medicorum Aſclepiadarū, or Hipocraticū iuſiurandū, and would make that common which ſhoulde haue bene kept ſo ſecret. But if the Phiſicke of Apollo & Æſculapius was any other then exerciſe of Surgery, (as is afore ſayd) then no doubt was their medicins ſimple, pure, and like to the Æthereall fire, and therefore altogether vnlike vnto groſſe medicins that be nowe ſtoutly defended, (as is before declared)

clared) And that it may appeare, that the phi-
ſick which Hypocrates had learned, was not
ſo precious, nor kept ſo ſecret in one kinred,
line and family, as we are borne in hand, thou
muſt vnderſtand gentle Reader, that Plinie
in his 29 booke, cap. 1. and Strabo in his 8.
booke doe write, that from the time of Æſcu-
lapius, Phiſicke laye hidden and couered in
moſt thicke darkeneſſe, vntill the time of Hy-
pocrates, which did bryng it to light by this
meanes. For whereas it was the maner and
faſhion of thoſe that were cured and deliuered
from any ſickneſſe, to write in the Temple of
Æſculapius which was in Cous, the maner &
forme of their remedie, and cure thereof, to
the ende, that the like diſeaſes might be by
them cured, Hypocrates did write out theſe
Medicins, and out of them began Phiſicke.
Here thou ſeeſt, gentle Reader, that the Phi-
ſicke of Æſculapius was not knowē at Cous,
at the tyme of Hypocrates, but he out of the
experiments of olde wiues, men and women
of the Countrey and Citie, which were not
kept ſecret, but by cuſtome and vſage were
written and faſtened to the wall of Æſcula-
pius, his Temple openly to be ſeene, he deri-
ued his Phiſicke: He wrote out thoſe experi-
enſes of men and women of all ſortes, he

bzought

brought them into order. Out of the which afterward he drewe Aphoriſmes and briefe Rules of Phiſicke. Beſides this, it hath bene ſayd of ſome, that Hypocrates for enuie that he bare to Aeſculapius, did ſet a fire his temple, and ſo conſumed the writings of the auncient Phiſitians. And beſides them that bee folowers with them, it appeareth by Sudas and other writers, that before Hypocrates, diuers did write of Phiſicke, though we haue not their works extant among vs, as Democritus the Sonne of Caliphon, which was Aeſculapius his Priest. Nichomachus the Sonne of Machaon, did write ſixe bookes of phiſicke and one of Philoſophie. Alſo Hypocrates the firſt of the ſeauen, which Suidas ſpeaketh of, did write of Phiſike, Orpheus alſo did write of hearbes, and ſo did Pithagoras and diuers others, whereby it appeareth, that Phiſicke was not kept ſo ſecret in one famely, but it was at libertie for euery man to ſee their writings. But this is true, ẏ they which did write of ẏ right, true auncīēt phiſick Chimical, did write darkly and in figuratiue kind of ſpeaches, to the entent they would only be vnderſtoode of the children of their Science. And therefore they did write filiis ſcientie. So they which were cunning in that Arte,

might

might well be called the Sonnes of Phisitions, as is before declared. But to what purpose should any man write darkely of that Phisicke, which is so grosse? whose medicins be so common to olde wiues, and men and women of all sorts. And why should any man be called the Sonne of a Phisition, for such Medicins, rather then the man or woman of the Countrey, which had done the like good with such a medicine as the professor of Phisicke did.

Chapter. 10.

That Democritus Abderites a Thacian did write of this arte, whose bookes are yet extant, and of his teachers, Scholers and followers, and of some of their workes yet extant.

DEmocritus Abderites of Thracia, was in the tyme of this Hypocrates: He was olde whē Hypocrates was young, Anaxagoras and Lacippus were his teachers. Also he trauayled into Caldea, Aegipt, and Persia, for to learne their knowing and knowledge. He had a notable Scholler called Metrodorus,

rus, whoſe Scholler was Anaxarchus: He did write two Bookes, one called Magnus diacoſmus, that is to ſay, of the gouernment and diſtinction of the nature of thinges: and one other de natura mundi. He was ſkilfull in all kinde of Phyloſophie naturall, moꝛall Mathematikes, Metaphyſicks, and Logick. He alſo did wꝛite one excellent woꝛke, intituled, Democritus de Arte Chimica, vel de Arte ſacra, ſiue de rebus naturalibus & miſticis, intreating of this Art, in effect like vnto that of Hermes Triſmegeſtus afoꝛeſayd, which is yet extant among vs. Sineſius Pelagius, Stephanus, Alexandrinus, and Olympiodorus, fower famous Chymiſtes and Philoſophers, did wꝛite Commentaries and Expoſitions vpon that woꝛke of his. After him of this Arte did wꝛite Blemida Zoſimus, and Archelaus.

That

Chapter 15.

That in Plato his time, the Prieſtes of Aegypt were very skilfull in this arte. And that Plato did finde that fault with the Phiſitions of Greece, in his time, as the Chimicall Phiſitions doe now with the Ethnicke Phiſitions and their followers. And howe Ariſtotle and Plato doe differ in the naturall cauſes of Effects.

AFter theſe about the yere of the worlde 3586. followed Plato in the Mathematicalls, Phyloſophie, wiſedome, knowledge, vertue, and Eloquence, farre exceding al others in his time: He was borne at Athens, he did not onely heare the famous Phyloſophers & Geometricians in Greece, but alſo wēt into Italy, Affrike and Aegipt, to learne the miſticall Sciences. Strabo writeth that the Prieſtes of Aegipt, were ſo much eſteemed and reuerenced in the olde time, for their wiſedome and knowledge, that the moſt famous, and beſt Phyloſophers of Greece, did trauayle to them for learninges ſake. They excelled in ſecrete Scyences, which

which they called Cabaliſticæ, and did communicate the ſame to others, that were deſirous to learne. All the Priests of the Ægiptians, were Phi ſitions, as Homer and Plato doe teſtifie. Plato himſelf when he trauayled to them, with his companion Euripides, was taken with ſickneſſe, and was cured by thoſe Priests. The opinion of Plato was this, that the Phi tions of Greece, had no knowledge nor vnderſtanding of many deſeaſes in mans body, becauſe they were altogether and wholy ignorant in that which they ought cheefly to cure: the which if it be not well at eaſe, it is not poſſible for any parte of the body to be in health. For all thinges either good or bad, be deriued and doe flowe from Anima, (before declared) into the body and to euery parte of man, as they doe from the head into the eyes. And as a man cannot cure the eyes, without that he firſt doe cure the head, nor the head before the body bee cured, euen ſo the body can not be cured without you begin with Anima. For Anima corpus curat, is his doctrine in diuers places. This he learned out of Greece by his trauayle. The lacke of knowledge hereof, was in his tyme the cauſe of error of the Phyſitions of Greece, and ſo hath hetherto continued. This is the doctrine of the

Chymicall Physitions, which the followers of the Greekes and Ethnickes, haue no skill of, and therefore so much impugne it.

Aristotle was in the tyme of Plato, and was his vngrate and vnkind scholer. Wherfore Plato vsed to call him a Moyle, whose propertie is whē he hath filled his belly with his dams milke, then to kicke at her with his heeles. He did not onely kicke at Plato, but he omitted no man whom he did not taunt, reproue, or find fault with: thinking to gaine and deriue to him selfe so much glory, as he had taken from others, although hee were more high and more excellent thē others, and could see farther then any man els. Aristotle contrary to his Master Plato, referreth naturall causes of effects, onely to certayne Elimentall qualities, and so vaynly he doth attribute the power of life to dead thinges, and resteth in such a beginning and ending, in which ascending, by the doubtfull care of naturall thinges being remoued from diuine, mans mynde is turned from them, which is the right way to Atheisme. But Plato vseth his naturall knowledge in descent and not in ascent: for he doth demonstrate and shewe the naturall beginnings in descent by the diuine causes of naturall thinges.

Of

Chapter 16.

Of diuers Poetical Fables ſhadowing and hyding the ſecretes of this Arte.

DIuers Poets before the tyme of Plato, and alſo after his time did wrapp and hide this Arte in Ridles, darke ſpeeches and fables. As by the fable of the golden Fleece brought from Colchos by Argonautæ, the companions of Iaſon, in the yeare of the worlde 2694. by their perrilous nauigation, by the place where it was kept, which was the fielde called Martius, or dedicated to Mars, by ỹ plowing of it with Oxen, that breathed & blowed out fire at their noſethrills, by the ground which ſhould be ſowne with the teeth of the Dragon that watched and kept the golden Fleece, by the bringing the Dragon a ſleepe, and obtayning the golden Fleece, they ſignified the practiſe of this Arte, daungers and perrills in this worke, the purging and preparing of the matters and ſubſtaunce of the medicine, in the furnaces that breath out fire at the ventholes continually in equall quantitie: the Quickſiluer

and Mercury sublimed, which should bee sowen in Mars his fielde like seede, which by often sublimation, doth so rise out of the matter cõtained in the Alembeck, into the helme or head, and in it maketh diuers formes, figures and fashions, as if men were fighting, and one killing an other. By these finally they signifie the medicine obteyned by labor, wherwith Medea restored Aeason the father of Iason to his youth agayne. The Poeticall Fables and darke tales of the Stones which Pyrra & Dewcalion did cast from thẽ, which were conuerted into women and men. The Fable of Gorgon, which turned all thinges that he did see into stones. The Fable of Ganimedes whom Iupiter did turne into an Egle and caried hym vp to heauen. The Fable of Dedalus, and his sonne Icarus, inclosed in Laberinth, and the winges which were made for them of feathers fastened together with waxe to flye out of the Laberinth. The golden Bow which Virgil doth speake of, which being cut of, an other like to it did immediatly rise in his place. The Fable also that Iupiter being angry with his father Saturne, did cut of his priuie members with a sharpe Cycle, of the blood of which when it was falleu into the Sea, Venus was begotten. The

Fable

Fable that Iupiter did ſhake his head, wherby Minerua lept out of his brayne. The tale how Minerua eſcaped from Vulcan, taken with the loue of Minerua, when he followed her haſtely. The tale how Io (whom Iupiter loued) was compaſſed with a groſſe and dark Cloud, whereby ſhe was ſtaied when ſhe was running from Iupiter. The blacke ſayles of Theſeus, which his father did ſee, for ſorrowe whereof he drowned himſelf in the Sea. The Serpent alſo that was ingendred after the great Flood, whom Apollo did kill with an Arrowe. The Fable of the Gardens of Heſperides, out of the which Hercules tooke the golden Apples, which were kept by a Dragon. And the Fable of Cadmus the ſonne of Agenor, which killed the Dragon that deuoured his companions, whoſe teeth he did pull out and ſowed them, of which men did riſe, which did immediatly kill eche other. And his building of Thebes in Boetia, after the maner of Thebes in Ægipt where he was borne (as ſome ſay) with money which he got by this Arte: whereby it is ſignified that this Arte did ſtill floriſhe in Ægipt. All theſe and ſuch other Poeticall Fables, darke ſpeeches and coloured tales, doe ſecretly hide and couer this whole Arte, taught by the Poets in

Method and wrapped in Ridles: namely after Plato by the Poets Ouid and Virgill, which liued in the yeare of the worlo 3959. and fower yeares before Christ was borne, which did chiefly excell in this Arte, and did hide the same in secrete speeches and darke tales.

Chapter 17.

Of certeine Phisitions that vsed Chymical Medicins: aud of the three sects of phitions that were betweene the time of *Hypocrates* & *Gallen*. And that the Chimical Phisitions ought rather to be called *Rationales*, then the *Galenists*. And that Galen folowiug *Hypocrates* 600. yeres did comment vpon him against his meaning and words. And how Hypocrates agreeth with the Chymicall Phisitions.

AEchines of Athens did vse to helpe & cure the disease called ỳ Qwinsie, the kernels growe in ỳ mouth, and the inflammation that commeth by the same, and the Canker in the mouth.

mouth, with the Ashes of a brunt man. This medicin he called Botrion, as Plini writeth, lib. 28. ca. 4. Artemon also did helpe the falling sickenesse with the Ashes of the Skull or brayne panne of one that was killed, and burned in the fire, by giuing the same to the patient in water, in the night time as Plinie writeth, lib. 28. cap. 1. Aeschrion did helpe them that were bitten with a madde dogge, with the Ashes of Scarabs. These and such other experiments depending vpon the foundation and principles of this Chimicall Phisicke, doe proone that the same hath had his continuance, vntill Christes tyme and after. For this Aeschrion was Empericus and Gallens master, who liued in the yeere of the world, 4139. which was after the incarnation of Christ 178. yeres, and after the time of Hypocrates about 600. yeres. In which space of tyme betweene Hypocrates and Gallen, our newe Phisitions say were three kinds & sects of Phisitions, ỳ is, Rationales the Prince and chiefe whereof they would haue Hypocrates to be. The second sort bee the sect of Emperici. The differēce betwæne these twe sects they say is this, that Rationales doe vse both reason and experience, to find remedy for diseases agreeable to them, but

the other are onely contented with the vse of those things, which by often obseruation, they haue found to doe good. Although any man would enterprise first to make medicin, vnlesse hee were before thereunto mooued by some reason, that the experiment thereof would take successe. The third sort were Methodici, which as the new Phisitions say, doe refuse to search out the secret causes, nor yet doe allowe of particular experiments which Emperici doe cleaue vnto. But they reduce all particalar affects, vnto two generall, that is to say, to Astructum and Laxum: and they doe affirme that all maner cure doth consist in binding the loose, & in loosing that is bounde. Yet these ought not to be condemned to haue tought this without some reason, ioyned with some experience, before they established their doctrine. Therefore the Galenists doe very presumptuously chalenge to them selues only the name of Rationales, whose foundation doth depend vpon a false Center of dualitie and contrarietie, contrary to the true Center of vnitie, and vppon the false and vncerteine iudgement by the superficiall and outwarde taste and smell of things, whereby they take vppon them to iudge of the nature of them, leauing the inward and hidden nature of the

thing

thing vnsearched, and not reached vnto, they search, consideratiō, and knowledge wherof, doeth onely make a reasonable Phisition, wherof they are vnterly ignorant as is afore-sayd. Therefore the Chimicall Phisitions to whome this search and knowledge doth appertaine, ought rather to be called Rationales medici, then their aduersaries: and their phisicke ought to bee accounted vayne, false, and vncerteyne, and not this Gallen following Hypocrates 600 yeares as is aforesaide, tooke vpon him to Comment vpon Hypocrates, and contrary to his masters doctrine, set downe in his booke, de antiqua medicina, he attributeth ỳ causes of diseases & their cures, to bare dead qualities of heat could, &c which be caused and not causes. And so our later Phisitions, following their Prince and Captaine Gallen that heathen and professed enemy of Christ, in steade of Phisitions and healers or curers of sicknesses and griefes, are become warmers, or coolers and bathers, whereas Hypocrates teacheth plainly and expressely that diseases are not caused nor cured by the bare dead qualities of heate and cold, &c. but by such things ỳ haue power to worke, which he calleth Δυναμεις, Wherein he agreeth with the auncient and true phisick

of

of the Chimists, which teacheth that diseases are caused, and all naturall actions are perfoymed by liuely and spirituall vapors and Essencies, which they call by the name of starres & diuers other names. And that they are to bee cured by such as they are themselues, in finesse, power and strength, accoyding to this Chimicall rule. Necesse est vt astra fiant medicamenta,& astris ipsis,que morbos creant accommodentur.

Chapter. 18.

Of the continuance of this arte in *Ægypt* vntill the time of *Dyocleſian* the Emperour,and a notable monument thereof in Italy : and the ſpreading of this art into other Countreys : and of diuers writers of this arte betweene *Galens* time and *Paracelſus*.

AS you haue heard of the continuaunce of this Arte in Ægipt vntill Plato his tyme, and from thence how it hath bene deriued into Greece and into other places: ſo alſo you ſhall vnderſtande,that it floriſhed

shed mightely in Ægipt, in the tyme of Diocleſian the Emperour of Rome, which liued in the yeare of the worlde 4252. and after the Natiuitie of Christ 292. as Swydas & others doe write. And as this Arte was brought into Italy by Pythagoras, and there continued by his Schollers and followers, so no doubt as the Romaines did get and gather the vse of the best lawes of those Countries which they conquered, so did they also the best Artes Sciences, learning & knowledge out of all partes of the worlde, which they subdued to their dominion: as appeareth by the skil that Ouid and Virgill had in this Art, and diuers others after them. And alſo by that moſt auncient Monument and wonderfull proofe of this Arte of Chymia, that was found at Padway or Pauie in Italy, that is in an earthen pot, wherein were these verses written.

Plutoni ſacrum munus ne attingite fures,
Ignotum eſt vobis hoc quod in vrna latet,
Namq; elementa graui clauſit digeſta labore
Vaſe in hoc modico Maximus Olibius:
Adſit fœcundo cuſtos ſibi copia cornu,
Ne pretium tanti depereat laticis.

An other litle pot of earth was within this, wherein

wherein these verses were witten.

Abite hinc pessimi fures,
Vos quid voltis cum vestris oculis emissitijs
Abite hinc vestro cum Mercurio petasato,
caduceatoque
Maximus maximo domum plutoni hoc sacrum facit.

Agapne, within this little pot was found a light burning betweene two hollow cups: the one made of golde, ỳ other of siluer, which were ful of most pure liquour, the vertue and power whereof did maintaine the light burning a greate number of yeares before: As Petrus Apianus, Bartolomeus, Amantius, and Hermolaus Barbarus doe wite. And when the great Empyre of Rome was wasted by the Gothes and Vandalls, about the yeare of Christ 413. and 457. then was this Art and other connyng and learning dispersed, into other Nations and Countries: since which time many learned men of diuers Nations haue witten therof. As Aristeus which hath gathered together the sayinges and doctrine of aboue 100. Phylosophers and learned men in this Arte, aswell before the comming of Christ, as after: He obserueth no method, but shadoweth and hideth only the chief

poynts

poynts of this Arte, in figures, Ridles, and darke ſpeeches, that onely they can vnderſtand him that bee filii Artis, and ſuch as haue ſo much profited in Phyloſophie, that they can nere hand vnderſtand this Arte. Geber alſo & Roger Bacon our Countrey man, Bonus Lombardus, and ſome others doe obſerue Method, and doe write in figures and darke ſpeeches, after the maner of Phyloſophers: But they ſo hide and couer, the matter, wherof the vniuerſall medicine, is made, that no man without a teacher, or without the eſpeciall gift of GOD can vnderſtande what they meane. Others there be that doe write darkly of the practiſe, and of the matter of the medicine, which diſperſe their mynd and meaning into ſeuerall places: as Arnoldus de villa noua, Blemidas, Iohanes Augurellus, Pantherus, Iſaac Morienus, Raimundus Lullius, Comes Treuiſtinus, Ianus Lacinius, Norton our Countrey man, Rypley Odamarus, Lucas Rodargirus, Thomas de Aquino, Kalid, Adfar, Hortulanus. Beſides theſe there bee diuers excellent olde woykes, written of this Arte long ago, but the names of the Authors of them bee vnknowne. As a Booke intituled Correctio fatuorum, Clãgor buccinæ, Scala philoſophorum, Opus mulie-

mulierũ, and Ludus puerorum, Rosarius: and diuers workes intituled, de Alchymia, and de magni lapidis compositione. The names of their Authors bee vnknowne, and many others aswell in Print as in witten hande.

Chapter 19.

That *Theophrastus Paracelsus*, was not the inuentor of this Arte, but the restorer thereof to his puritie: and that he hath giuen more light thereunto then any other before him: and the testimonies of great cures that he did by this Arte: and of diuers writers and learned Physitions, which since his time haue written of this Arte.

After all these followed that famous and worthie Physosophicall Chymist Theophrastus Paracelsus, whose paynes were intollerable in searching out the secrets of Nature, and in setting forth and amplifying this Arte, and in practise wonderfull.

He was not the author and inuentour of this arte,

arte as the followers of the Ethnickes phi-
sicke doe imagine, as by the former writers
may appeare, no more then Wicklife, Lu-
ther, Oecolãpadius, Swinglius, Caluin, &c.
were the Author and inuentors of the Gospell
and religion in Christes Church, when they
restored it to his puritie, according to Gods
word, and disclosed, opened and expelled the
Clowdes of the Romish religion, which long
time had shadowed and darkened the trueth
of the worde of God. And no more then Ni-
cholaus Copernicus, which liued at the
time of this Paracelsus, and restored to vs the
place of the starres according to the trueth, as
experience & true obseruatiõ doth teach is to
be called the author and inuentor of the moti-
ons of the starres, which long before were
taught by Ptolomeus Rules Astronomicall,
and Tables for Motions and Places of the
starres and by others, whose Tables of moti-
ons of the starres by long excesse of time
grewe to be vnperfect (which imperfections
by Copernicus his obseruations were disclo-
sed, opened and brought to the former puritie,
nor yet is the lawe of nature in the starry mo-
tions, now though newly and lately we haue
the old tables reformed, and trueth liuely re-
stored. Neyther was any Cauntrey or people

at

at any tyme tyed and fast bound to one kinde of Salue, Oyntment or Medicin, but it was lawfull and needefull for men to search and find out, and to adde better to that was in vse, and to altar the same, though it were vnlike and contrarie to that was before vsed. So that latter ages haue alwayes added somewhat to the former and newe diseases require newe Medicins. And so much the rather, for that by the Ethnickes phisicke, old and common diseases haue not their certeine remedies, as the Goute, the Leprosie, the Dropsie, the falling sickneſſe, nay now and then the Quarteyne and blacke Jaundies, yea, what adoe sometime doth the seely toatheach make among them to cure it, nay what disputations and mutes are to be maintained about the cause of it by their doctrine. Therefore true searche and true proofe by him made and reuiued, and true principles by him restored, are and ought most ioyfully of others to be embraced & kolowed. But after the trueth is found and established, then to seeke or goe about to alter, that is to seeke after lacings.

His most enemies can not denie, but in Surgery and also in Phisicke he did great cures: and had great skill in preparation of Medecins. Erastus his greatest enemy, in the

Preface

Preface of his first volume to ỳ Reader, hath these words. Studiũ & diligentiã, quam in preparatione medicamentorum certorũ adhibuit, nequaquam reprehendimus, sed vehementer commendamus. Againe hee sayth. Laude eum sua frustratum non velimus, dum artem preparandi & destillandi, quasi reuocare ad vsum conatus fuit. Such like commendatios I finde in him, and in other of his enemies, though in trueth this is no cõmendatiõ of Paracelsus, in Erastus his mouth which can no skill of preparations of Medicins, according to this Chymicall arte. But in this that his most enemy is compelled to confesse the trueth of preparation of his Medicins, by reason of the successe that followed in the ministring of them to his Patients. This Epitaphe grauen in a Marble stone, reared against the outside of the Church wal of S. Sebastian at Salsburge, at the fote of a payre of Staires, going downe vnto the Churchyard, there yet to be seene, doth shewe and prooue what opinion they had of hym which knew him, concerning his knowledge in Phisicke, which is as folowety.

Conditur hic Philippus Theophrastus insignis medicine doctor, qui dira illa

vulnera, Lepram, Podagram, Hidropisin, aliaque insanabilia corporis contagia mirifica arte sustulit, ac bona sua in pauperes distribuenda collocandaque ordinauit. Anno Domini 1541. die Septembris 24. Vitam cum morte mutauit.

Pax vinis requies æterna sepultis.

He in his life time was had in such reuerence, (as it is witten of him) that some called him Rabbi Moyses: Some called him Hypocrates: some Esculapius: some Monarcham perpetuum. Othersome called his doctrine a natural Gospell, the storehouse of trueth. Othersome did not stick to affirme that the world had not his like. It is credibly witten of him ỳ he healed twelue Leapors at Norymberge openly brought to him. Cyriacus Iacobus Typograph⁹, in an Epistle dedicatory to the mightie Prince Otto, Coũti palatine of Rhene, and Duke of Bayerland, witeth this, if his Latin be Englished: They which haue the thinges yet in freshe remembraunce, doe repoꝛte that not long agoe there was one Theophrastus of Transsiluania, who hauing knowledge in the secrete mistc-

ries

ries of this arte, founde out a matter (which without doubt the old and auncient Phylosophers, the serchers out of nature, hidyng by darcke parrables, and couert speches: woulde signifie and giue the world warning of) and in applyng & ministering the same to mans body he hath performed wounderful, & almost diuine thyngs: for he doubted not by the meanes of ỳ thing, to cure those three most greuious deseses (that is to say) the Goute, Leprosie, & fallyng sickneese, besides all other deseses, wherein he did wonderfull cures. There bee a great number of learned Philosophers and Phisitions, aswell such as weare Galenists, as others, which at this daie doe embrace, follow, and practise, the doctrine, methods and wayes of curyng of this Chimicall Phisicke. As D. Petrus Seuerinus in Denmarcke Philosopher, and Phisition to the Kyng of Denmorke now raigning. An other is D. Albertus Wimpineus a Phisition also and Philosopher, whose patron is that noble Prince Alberte Paltzegraue of Rhene, Duke of high and lowe Bauaria. Hee in his Epistle dedicatorie before Archidopa of Paracelsus by him published in douche, doeth reprehend the folowers of the Ethnicks, whō hee calleth wenyng great Docters, because

they giue so muche praise to Aristotle Hipocrates Galen, &c. for ther labour and trauailes, onely to Theophrasus Paracelsus, they are not onely vnthankefull, but withall they speke ill of him, and reuile him, although he hath exercised him self more then any of the Philosophers or Phisitions in the hid secrets of Nature, serched them out, knowne them & published them for the preseruation and furdering of the long life of man, which their doyng he iudgeth rather worthie to be accompted wilfull blindnesse, then iudgement agreable to knowledge and manhode. And he giueth this farder reason of their doyngs: For they perceiue (saith he) when soeuer this Trismegestus Phisicke shall winne credit and furderance, that their authoritie shal fall to the ground: For thei are ashamed after their doctershipp, and long exercised weening practise to learne any more of Paracelsus and his followers, notwithstandyng in greuious deceases, they haue no knowledge, either to counsell or to helpe: Against all whiche dezeases Theophrastus hath left to his folowers, true and approued remedies. After his Epistle he hath placed Paracelsus his picture, and his owne by it, hauyng Sentensis in lattin adioyned. In the right hande of his picture he holdeth

holdeth a Serpente by the breſt, the reſt of his bodie writhing about his armes and handes: Ouer the picture, is the lattin of this engliſhe placed. Queſtions framed vppon thy principles (ſpeakyng as it were to Paracelſus) taken out of the pith of nature, wee will in the light of Nature (beyng from God illuminated) reſolue expound and wee will eſtabliſhe the verities. Under this picture is this ſentence. Sophiſters alwaies writhing, trimbling and ſhouing to beare the voyces of them whiche wiſely charme them, neither are wee afraied of, nor make any accompt of you, nor yet with their vnlearned rayling, are we any thing moued, ſtandyng on the rocke of verity: others there be many like wherof I wil name ſome as Adam Bodeſten, Gerardus Doru, Michaell Toxites, Iohannes Huerius, Leonardus Turneihiſſerus, Ioſephus Quercetanus, Iohannes Chriſippus, Michael Neanger, Theodorus Suingerus, Theodorus Brickmanus, D. Rochefort and Lieband, Iohannes Gwinterus Andernacus: And a number of others fauourers and folowers of this Arte, aſwell of them that haue witten thereof as haue not witten ſence the tyme of Paraſelſus.

Chapter 20.

The true meaning of *Paracelsus* in dedicating his booke entituled *Philosophia magna* to the Athenians, wherewith *Erastus* one of his aduersaries is so greued.

BEcause ỹ followers of the heathnishe Phisitions doe seeke to delate this auncient Chimicall Phisicke, by slaundering Paracelsus (to whom the ignorant doe attribute the first invention thereof) obiecting against him, aswell heresie coniurations, lacke of learning, as also hurt and danger of mynerall medicines and obscuritie in writing, I will breefly explicate some obiections that be made against him, such as maie giue some lyght to the better understanding of him: And also sett downe some causes why he is not understoode, by reason whereof his aduersaries run at large, when vpon matters not by hym thought nor ment, they persecute onely his shadowe and not him. One greate fault is found with him for that he dedicated his booke intituled Philosophia magna vnto the

the Athenians, whiche Erastus sayeth bee barberusse Turkes and Mahumetans. His meaning herein was that all Arts and Philosophie ought of necessetie to haue their foundation in light of the holy Scriptures as expressly in the 119. leafe of that book and in the 38. leafe and in the 45. leafe, and in the 48. & 84. leafe of the same booke, he plainly teacheth and expresseth. And to be short in his book de Vermibus cap 5. he hath these words: In diuinitie especially in the books of Salamon, Prophets, and in the new testament al Artes both naturall and supernaturall be conteined, out of them we may learne them. For in them is hidden the high treasure of the whole world though it be hidden from the simple men: And because the originall & cause of all creatures doeth proceds onely from God, therefore God onely is to be sought for, in him onely Arte doeth consist, he onely is to bee considered, of hym and his worde all Arte is to be learned. Wherefore Paracelsus considering that the blindnesse among vs Christians, in the true foundation of Philosophie (whiche seeke it of the Heathen whiche bee onely gessers at the trueth beeyng not taught by Gods worde) is as great, as the ignorance of the Athenians was in the tyme of Saincte Paule, in the true

worshipping of God, therefore he calleth vs Athenians: And therefore he layeth the foundation of Philosophie in the light of the holy Scripture. The effect of that doctrine which Saincte Paule did preache to the Athenians Acts 17. was that God made the worlde and all thinges therein &c. seeyng he giueth to all life and breath and all things: And hath made of one bloude all mankynd to dwell in all the face of the earth and hath assigned the tymes whiche weare ordained before, and the bands of their habitation, that they should seeke the Lord, if so be they myght haue groped after hym, and found him, though doubtlesse he bee not farre from euery one of vs: for in hym we liue, moue and haue our beeyng, as also certaine of your owne Poets haue saide &c. how the doctrine of Paracelsus doeth agree with that of Saincte Paule, appereth by that foloweth: For in the same booke, the first wordes of the same treatise be these, All thinges are of God, therfore the power & vertue of herbes be of God. The bringing forth of the Herbes is natural, but the bringing forth of his vertue is not naturall: For as God is not naturall, neither be the vertues naturall. All power and vertue is increate, because God is without beginnyng increate. For all vertues and power

weare

weare in God of heauen and earth, when the ſpirite of God was carried vppon the waters, euen ſo likewiſe when the heauen and earthe ſhall periſhe, all vertues ſhall returne to God againe, becauſe they had no beginning, but the viſible matter of eth thyng is increat for they were not in the begynnyng with God, for he created them of nothing, & endued them with life and vertue.

Saincte Auguſtine in his thirde booke De trinitate, hath the like doctrine, ſaiyng, virtus dei interius operatur iſta creanda, againe, he ſaieth, Deus interius creans & formans. Alſo the firſt wordes of the prologe of the ſame booke, be theſe. There be two ſortes of influences of thinges, one is of the creatures, as of Heauen, Spirites &c. the other procedeth & commeth to vs emediately from God, whiche is the true influence. The firſt is Nature it ſelfe, and whatſoeuer God hath put in it. Alſo in his booke de occulta Philoſophia, he ſaieth: The vertue & power of God is the cauſe and originall of all creatures, and gouerneth all things: therefore we ought not to atribute and giue the power of God to cratures, as the heathen do and their folowers. And in the ſaid booke dedicated to the Athenians, fol. 13. he ſaieth the vertue and power of Starres, Herbes

&c.

&c. be of God, yea, the vertue & power is giuē only of God to al thinges, wherfore he calleth Animam and the secretis of Nature which be in Misteriis, whereby a man is healed and suche like Magnalia dei, because thei procede onely from God. And the influentis of God his giftes and vertues be in Arcanis, and the influence and seede together bring forthe all thinges by the grace of God. All vertues and power of thinges be of God onely. The worke of starres is like to the worke of the fire which doeth seethe the flesh in the pott, and giueth no vertue to the flesh, it doeth onely seeth and prepare that which is in it: euen as the Carpenter which buildeth the house to be dwelt in, but he maketh not the dweler, he fashioneth only the forme, and the outwarde house with his signes, by the whiche eache thing maie bee knowne according to his forme and fation. By these and such like testimonies whiche in many places, yea, euery where almost in his workes be found he sheweth that the Philosophie which he teacheth is agreable to ẏ which S. Paule teacheth ẏ Athenians, ẏ God dwelleth not farre from euery one of vs: so saieth the psalmist, thou arte nere vs O God, and al thy commandiments are trueth. The Prophet likewise saieth, I am God nere at hand,

and

and not God a farre of, saieth the Lorde. Yet the greatnesse of the diuine power is not streightened in spaces or limites, but is euery where, as the inuisible and incorporall soule is diffused and dispersed into all the members & parties of the bodie, and is not absent from any seuerall parte, although it haue one priuate and principal seate in the whole bodie, yet it is diffused and dispersed into the vaines, fingers and other partes: And if any member of the bodie be corrupte, and neede to be cut of, because that member being dead by defect, hath not his proper vse, that flesshe which is rotten and corrupte is cut of, without any detriment of the Soule, euen so the inuisible, incorporall and immesurable God, we doe vnderstande to be in this corporall & circumscriptible worlde, and sustaineth no detriment, by the death or rather dissolution of any thyng therein: he passethe through all thynges and all thinges are full of him: Therefore both heauen earth shew forth his glorie: how is heauē ỳ seate of God, & the earth his footestole, as the Psalmist saieth: But that bothe in heauen and in earth his vertue might & power replenisheth al things. So therfore is God the parent of al thyngs, repleneshing all the worlde, in the fulnesse of his vertue. This kynde of Philosophie certain

of

of the Poets before Sainct Paules tyme haue confessed, as Sainct Paule saieth the, for their great god Iupeter ὀ Ζεύς they cawhed ζῆνα signifiyng by this worde that we liue by hym, for ζῆν is as muche to saie as to liue: Aratus also the Poet saieth the waies, markets, gates and all thinges are Iouis Plena, so saide Democritus omnia plena diis sunt, all thinges are full of gods. Therefore Christians ought not to attribute the vertues power and worke of God to Nature or other creatures, or to dead qualities, nor yet the office of life to dead thynges: For this cause Selsus the hereticke is worthely reprehended for attributyng the creation and generation of one thyng out of an other, as Bees out of ane Oxe, Waspes out of a Horse &c. to the temperature of qualities of heat, cold, moisture, and drynesse &c. and not to the workes of God: For to giue life or to quicken belongeth to no creature, but onely to the Diuine nature, onely God quickeneth all thyngs, and the spir.te of God giueth life to all thinges. For first there must be, quod est Viuere afterwarde Vita, because that Viuere is the cause of life, and life is the effect of liuyng: for Viuere bringeth forth life by force of Nature there must be Actor, before ther be Actio, for Agens begetteth Actionem, wee must

Origenes contra Celsum. lib. 4. To. 2. Fol. 84.

must therefore confesse that there is a certain might and power, wherby al thyngs doe liue, ,and as it were with a liuyng spring, be watered and erected into life, to the ende that they may liue: And because they doe liue they obteined their beyng. God the Father whiche is principal Viuere, and Potentia viuendi, and tht Sonne whiche is Vita, is that might and power and cause of all life, the fountaine and originall of liuing things, the which from him that is, Esse, doeth giue Esse and beyng to other thynges accordyng to the power of that whiche receiueth, and that moderateth the power of liuing and substance accordyngly. But this cause of life doeth neuer forsake life: for his inuisible thynges vz. his vertue, power, and prouidence, doeth gouerne things visible, liuyug and created, otherwise without that eternall and inuisible vertue, nothing can abide nor continue stedfastly in his essence beyng & life: for whē that vertue of God is taken away that gouerneth and quickned the thyng visible, then it liueth nor moueth any longer, then hath it no beeyng longer, then is it subiect to corruption: therfore to giue life, to liue and to maintain life belōg to the diuine natnre, so thē they be eternall. For this cause the nature of the Elementes, haue not of them selues: that

they

they cann avoyde corruption, neither doe they consist of themselues, but by the wordes and spirite of God: If to liue and to giue life and to maintaine life be immortall and eternall of their owne nature, then were thei not created neither can they suffer corruption: And if at their creation thynges be inspired with life (for life is the cause that thynges haue their beeyng) and creation be the worke and vertue of the highest nature, and of the onely God of all thynges: for immittit spiritum & creantur then it seemeth to be cheifly against the diuine glorie, to say that God hath giuen to nature or to any thing created and subiect to corruption the office of creatyng and giuing life and to bring forth things that were not: Likewise the secret operatiō and working of God giueth increase and norishment to all things, and the inner power of the creator, whiche filleth both heauen & earth, giueth forme, figure and mouing to all things, yea, all those thnigs whiche we call natures of thynges whiche doe worke in this sorte or that fashion, do not proceed outwardly nor are the worke of creatures, but are the workes of the highe God whose secrete power perfecth all thynges and causeth th be what soeuer is by any meanes. For vnlesse he make it to be such, or in suche

sorte

ſoꝛt, it ſhould be nothyng: Therefoꝛe it is not lawfull to ſaie that thoſe thinges that be ꝓpeꝛ to the diuine and vnſpeakable Nature, can naturally be in any thyng made by hym, oꝛ to attribute the power of God, to creatures, oꝛ dead accidents: vnleſſe you will vnderſtand, naturally to be the woꝛkyng of ſumma natura in his creatures, foꝛ this cauſe ſaieth Paracelſus the vertues of thinges be not naturall: And not only in that we are begotten and liue but alſo in that wee moue, wee haue it of the might and power of God, ſo ſaieth the Pſalmiſt thou haſt put thy hand vppon me, that is thou gouerneſt, conteineſt, makeſt, oꝛdereſt, and beareſt me. And if thynges liue not and haue not motum vitulem, oꝛ fluendi refluendi naturam, they bee nothyng: And that which lacketh to be ſomewhat, doeth not hold and kepe his being ſo that truely it maie by no meanes be ſaied to haue being: foꝛ quies, bringeth foꝛth nothing but motus, & agendi operatio doth frame to it ſelf, that thing which is, oꝛ in what ſoꝛt it is: And ſeing Vita is motus quidam, hereof commeth beyng, and that whiche is exſtant, and the ſubſtance. Hereof it folowith that the liuely might and power flowyng from the woꝛde, which is life that is to ſay from the Sonne, doeth cauſe the materiall

riall thynges to be seene, to haue their beyng, and gueth to this beyng, in eache thyng, that which belongeth and is proper to it. Furthermore all thynges that bee begotten or made, bee made or begotten ex motu, but motus ipse, quo motus, before it be moued, is quies for it is a rule that contrarius ortus contrariorum fit, ita vt contrario ortu contrariorum, vnde hoc ortum est pereat: as death folowith life, and of deathe, life riseth, and of esse commeth non esse, and of non esse riseth esse likewise of quies risethe motus, and of motus, quies. Uppon this reason semeth to bee grounded that opinion whiche some doe hold, that those things which seme here to dye, doe passe or goe, ad non eus: But the trueth is that the thynges whiche seeme to dye haue their beyng: For seeyng life is to haue beyng, whereof riseth death, death also hath his beeyng, if life risethe of death, likewise, if of that which is, is made that whiche is not, of necessity that whiche is, must not bee, if that which is rise therof, in like maner if there be ceasing, or leauing of, or quiet, of necessatie ther must be ceasing of mouing, if mouing be engẽdered This semeth to be a strong argument, to thẽ which haue not tasted true Philosophie: For hereby it semeth, ỳ by rising of the contraries,

the

the contrary doeth either dye or els is to bee thoughe not to haue beeyng: but in truthe it is not so, but cleare contrary: For they bothe doe abide, neither doe they dye concernyng their eternall vertue: For in thinges visible and materiall, if there be any death, it is the death of the bodie. But yet to come nerer to the truth, neither is there death of þ bodies, in that they be materiall, but there is made a dissolution in that figure and forme whiche is now, by a certain departure: therfore only the fashion & forme of the body is dissolued. But those thyngs doe remaine thaue their beeyng wherefor those thinges whiche shall liue, be repaired renewed and rise. For seeyng the first and principall liuyng, by his omnipotencie is the cause that all thynges, that be or can be, haue their life beeyng and mouyng according to the capacitie of the thyngs and substancies, as they bee parted and deuided, for euery one hath his proper beeyng, his owne life, his proper mouing from ὑ and λογο: from Viuere & Vita, what can death preuaile against those vertues and powers which flowe and are derived from that fountaine and line: Therefore seeyng they be eternall, whilest they be in the matter or substance, if death doeth onely loose the composition of them, and separate them

asonder, nothyng dieth and perisheth vtterly. Wherefore it is well saied that of life cometh death, because there is a dissolupng of that bodie from the power & abilitie of liuyngs: And likewise there is a repairyng and a renuyng from death by those guides into an other composition and thynges that is newly raised and sprong: For God doeth create, when by his worde, he calleth things into beeyng. So the Father worketh euen vntill this tyme, as our sauiour saieth: But the gentle reader must knowe that I doe not here speake of man, that his soule after the dissolution of it from the bodie doeth passe in to an other bodie: For his soule is created by God, therfore those thyngs can by no meanes be vnderstanded of it.

Iohn 5.

Chapter. 21,

Haw *materia prima* and *misceria magna* was the beginnyng of all things according to *Paracelsus* his meanyng: and how al create were at one time in the increate.

One other great fait doeth Erastus finde with Paracelsus, for that he saiethe that prima

Prima materia and Misterium magnum was the beginnig of al thinges by separation. And this misterie he saieth to be increate hereof doeth Erastus conclude, that accordyng to Paracelsus creation, is nothyng but seperation. Though in this place and many other places of the same booke ad Athenienses he doth intreate of the influencies which proceed from God (as in the first entery of the same booke he plainly confesseth) and of inwarde generations, & fruits, and of inward seperations (for deepe and secrete purpose) yet if Erastus had delte indifferently with hym, he myght easely perceiue his meanyng in other of his workes, and also in this, where he findeth this horible herecie, concernyng the creation of vizible bodies to bee accordyng to Gods worde. For in his booke intituled Paramirum lil. 1. cap. 2. he confesseth accordyng to Gods holy worde that Prima materia mundi was Fiat: And in the same booke to the Athenians he saieth that Materia prima can not be perceiued by sens[illegible]s: Also in that booke Lib. 1. cap. primo he plainely affirmeth that the vizible matter of eth thing was create, for thei were not with God at the beginning: For God created them of nothing, and inspired into them life and vertue &c. So are we taught by Gods worde

that in the beginnyng after God had created the heauens and earth, the earth was rude, voide and emptie, that is to saie, it was imperfect and vnfruitfull, it brought forthe no Herbes, Trees, nor Flowers, of diuers collours nor sweete smelles, nor yet any other thyng, whiche afterwarde did growe or spryng in it. The heauen also at the first lacked his ornaments, and so did the water. The earth continued baren vntill God by vertue of the word had commaunded it to be fruitfull, whereby it brought forth Herbes, Trees, and Plantes, which haue seeds eche of them in themselues accordyng to ther kynd. The firmament was emptie vntill suche tyme God the creator of al thynges had by his word made the Sunne, Moone, and Srars, and appointed them their office, duetie, and propertie. The water also was baren vntill the same worde had made it fruitfull, of liuyng creatures in their kindes and made likewise foules in their kyndes, and blessed them, and gaue them commanndemēt to increase and multiplie. Also God created and made catell, beasts and all creping things of the earthe accordyng to their kyndes, and likewise gaue them propertie to increase and multiplie. For as Saincte Augustine saieth, if wee consider the nature of thinges properly with-

without Allegerye, this worde increase and multiplie doethe belong to all thynges which doe growe and come of seeds. These seeds saith Paracelsus haue receiued by the diuine worde the power of multiplyng and transplantation their essence and properties. As Sainct Basill saieth, nothyng is in any herbe or plante, which is not planted by the commaundement of the Almightie. Of these Semina Essentiæ of their natures, vertues, & properties, & their seperations doth he here intreat. The vertues of thinges, saieth he, were in God, when the Spirite of God was caried vpon the waters. And they be of God and are not naturall but God sendeth forth his influences, euen as the sunne doeth his beames, whiche be deuided in to diuerse and wonderfull vertues. And God replenisheth all thyngs with his vertues: And God did inspire life and vertues into those thinges whiche he created of nothyng. By these places and others to the like effect, it appeareth that he teacheth, that in the beginning the vertues of vizible thynges were vnited in their fountaine, neither were they seperated in diuersity and multitude of offices: but after that by the vertue of the spirite, whiche was carped vpon the waters, they were commaũded to doe their offices in the worldly ministration,

Tract. 1. Fol. 10.

ration, they were seperated and deuided in offices, life, essenties, and beyngs: We neede not here to imagine that these did proceede of Chaos, but out of the treasures of the diuine wiedome: but euen as the inuizible vertue in a carnell hath a might, science, and power, able to worke and bryng forth diuerse and sundrie effectes, which in winter doe not appere but lye quiet, and in appointed and due tyme, bringeth forth the roote, bodie, pith, barke, and bowe, twige, leafe, fruite, and all these things, belongyng to the Tree, and deuideth and seperateth them in iust and true order, proportion, forme, figure, and qualitie,: So in the beginnyng were all the vertues vnited in God, their fountaine, vntill such tyme as by the vertue of the word, they were commaũded to doe their seuerall offices in the worldly ministerie. And as a man holdyng his peace doeth secretely reason with hymselfe, and doeth comprehende in his reason all those wordes which after he vttereth and speaketh perticulerly in diuers seueral sentences, words, and sillables, which wordes be receiued of diuers hearers: So in the begynnyng all the might, vertue, and power, of thyngs were in God, vntill the word proceeded from God, wherby they were distributed to ech as seemed best to the diuine

wisedome

wisedome. But these vertues and power of God are not inuizible thynges, as the harte is in a beast, or as it is parte of a beast, but they be in thynges, as the beames of the Sunne be in those whereupon it shineth, yet the substance of the Sunne is not in them, neither is God in part any where but in singulis totus and in onibus omnis. And as the soule dispersed through the whole bodie, is wholy in euery member, and yet doeth not giue to eche member his giftes, of his office worke and ministerie, but to the eye he giueth onely the office of seyng, and not to heere, to the eare he giueth heeryng and not to see, and to other members likewise: so god beeyng Diffusus in singulis, replenisheth all thynges essencially, both aboue and beneethe, within and without, and round about, and doeth seperate & distribute, to euery thing, as it pleaseth hym: As to a tree he giueth life to growe, & not to feele, to beasts he giueth feeling & not to discerne: to Aungels & to ỳ soule he giueth to deserne, & if God do withdraw any of these things frō any thing, immediately it shall become vnprofitable in the vniuersall body, euen as ỳ member of the body wil be vnprofitable, & without vse, from which God hath withdrawen his gifte & vertue: Likewise God hath se-

perated & parted the vertues of herbs & plants amongthem elues, gyuyng to some vertus stiptick, to others vertues laxatiue &c. And so in Mineralles, Animailes and all thyngs visible, be they deuided in seueralvertues one from an other: so saieth olde Father Origen God the parent of all things, for the health of all his creatures hath deuided and seperated to eche thing here, ineffabilem rationem of his word and wisedome: And the Psalmist saieth all his vertues be his ministers and workers doyng his will. Therefore saieth Sainct Augustine, every creature doth shewe God to be in it by somewhat. And because Paracelsus attributeth the beginningof thyngs, as ell to Materia prima, which as is afore said, is fiat, which I iudge to be the diuine will, & the first councell of the spirituall motiõ, as to Misterium magnum, which he meaneth to be Christ accordyng to these old verses,

Peri Archõ Lib 2. Cap. 2. Fol. 74. To 1.

Psalm 102.

De cognitione Veræ vitæ Cap. 23. Fo 9.

Adesto lumen rerum, pater omnipatens deus
Adesto lumen luminis, misterium et Virtus dei
Adesto sancte spiritus, patris & filij copula

It is manifest by these words, he meaneth God the father, and the sonne whome he confesseth to be the creator of all thynges visible, and from whom all Misteries did proceede. For it is not to be vnderstanded that God the father,

father, did create all thynges without the wisdome, worde, and vertue, that is to saie, without the onely begotten of God our Lorde Jesus Christ. For to God saied of the person, of the wisedome, vz I was with hym in making all thinges, sermone eius cœli confirmati sunt, & spiritu eius omnes vires eorum: For the workes of the sonne be the workes of the father: and the father worketh in the sonne for so he saieth, the father which is in me doth his worke: and againe I doe the workes of the father: So the father worketh onely, worke kyng in hym and by hym whome he hath begotten. In this sorte Christ that great misterye was the beginnyng of all thynges. And because all those vertues wherewith God hath inspired, thynges visible and materiall, do proceed and are derived from that fountaine and line vz from the great Misterie, he calleth them likewise Misteria saiyng, that greate Misterie, hath giuen, seperated, and deuided, to all thynges their generall Misteries. And sometymes he calleth the seedes, the receptacles of the vertues, by the name of Misteria likewise: But Erastus fasly & corruptly saieth, that he affirmeth that all thynges did proceed out of Misterium magnum, whereas his wordes be, that all misteries did proceede out

of Misterium magnum: And that great Mistery doth giue to al thyngs their general Misteries &c. And that whiche is eternall, is the cause of all thyngs visible and materiall. God created visible thyngs, and inspired into them life and vertues: so all thynges be of God, aswell thynges materiall and vizible, as also the vertues power and might of thynges, which he often calleth Misteria.

Foꝛdermoꝛe, whereas Paracelsus saieth all thyngs created were togethet at one time in the increate, as butter and chese be in the milke and woꝛmes in the chese, whiche after growe in it, and as the Image is in the wood befoꝛe the Keruer hath made it. Erastus saieth that this must needes be the Chaos of Anaxagoras. The true meanyng of Paracelsus herein is, that euery creature maie iustly bee saide to be in God, because without God there is nothyng: but yet they be not so in God, that they be of his substance, oꝛ parte of hym: Foꝛ it followith not, that the thyng that is in an other, is that thyng in which it is: Foꝛ wine is in the bottle, yet the wine is not the bottle: The sunn is in the glasse and the glasse in the soun, yet neither of them is that ꝑ other is. Sainct Augustine teacheth by expꝛesse woꝛdes, that euery creature is in the creatoꝛ, and God is in euery

De cognitione veræ vitæ Cap. 25. lo. 9.

euery creature: for ſaieth he euen as if a man were at Rome, if he doe thinke vppon the whole Cittie, and comprehended, and included all the Cittie, with all the people thereof in his mynd by immagination, it may very well be ſaide, that Rome is in his mynde, and his mind is in Rome: ſo is it truely affirmed, that God is in euery creature, and euery creature is in God: But to goe a little nerer to the matter euen as in a little corne or graine, all thynges be inuizible at one tyme, whiche in proceſſe of tyme doe appere in the ſtalke and eare, as the roote, ſtalke, knottes or ioyntes, blade eare, bloſſom, chaffe, huſſels, and corn, and nothing riſeth, commeth or is in the ſtalke or eare whiche is not deriued, or deſended frō the ſecrete meaſure of the corne or graine: For all thoſe thynges were firſt in the graine not in the huge quaintitie, but by vertue and power whiche cauſeth all thoſe things, and hath the commyng to worke all thoſe ſeuerall formes, figures, and thynges, belongyng to the ſtalke and eare, in iuſt and true order and proporcion, by dewe ſeparation and diuiſion: as in the ſame graine all thynges were inuizible whiche in tyme did growe in to the ſtalke and eare, ſo is it to be thought, in the beginnyng when God created all thynges of

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nothyng, he had all thynges together in hym which were made.

Chapter 22.

Of the seperation of vizible and materiall bodies.

AS concerning the separation of materiall and vizible bodies Paraselsus in his booke de meteoricis axpressionibus saieth, that in the beginning God created the iiii. Elements of nothing by his word, fiat: and that nothyng was made somewhat by hym, and was made into one substance and one bodie, so that all thynges were included in that one vz materia prima. After that he separated eche of them out of that as pleased hym, wherefore God did woorke six daies, untill he had drawen out, seperated and formed, out of Materia prima materiàs vltimas, ỹ is to saie all creatures, and had put in eche of them peculierly his proper nature condition and state, and placed and ordeined hym in his place and mantion, so that after that he ceased from creatyng: and all places were replenished

shed with the number of creatures of all kinds and their Essentiis: Euen as the Potter hath his earth or claie before hym, in which he contained diuers formes of vesselles and instruments, for he maie out of one lumpe of claye frame and fashion a thousand and more sondrye fashions of pots and vesselles: Likewise the Carpenter and image maker maie forme out of one peece of timber what he list, so that he knowe how to seperate from it, that which is superfluous and not meete for the Image, so God did drawe and seperate all creatures out of one lumpe and matter which he made of nothyng: And as the earth in the winter is bare rude and baren, without beautie, but yet hath in it al colours, as greene, blewe, white, with all other fine and noble colours and all other things, which in the spring and sommer doe appeare and come forth, whiche a man woulde not beleue to be in it vnlesse he did see thē, euen so all the diuersitie of bodies did proceed out of materia prima: This doctrine doeth seeme to agree with that place of the holy Scripturs whiche saiethe God made the worlde de materia infromi vel inuisa. And with Sainct Basill and others which affirme that there was some what before this vizible worlde: And it auoideth certaine obiections,

which

,whiche certaine heretikes did make against Gods holy worde, and did aske from whom the water was, vpon which the spirite of God was caried: for it was not written before that God made the waters and suche like questions: for the water is not so called in this place that we should thinke it to be suche as we can nowe see and touche, neither was the earth which is there called voide and inuizible, such as this whiche maie bee seene and handled. But where it is saide in the beginnyng God made heauen and earth, vnder the name of heauen and earth, all creatures are signified, which God made and created out of it afterwarde: For prima materia was made, confused, and without forme, out of the which all thynges were made, whiche were seuerally formed: And therefore it is rightly beleeued that God made all thynges of nothyng: For though all thynges were made of that prima materia, yet that was made of nothyng: and that prima materia whiche God made of nothyng was calle. Coelum & terra, as it is saied in the beginnyng God made heauen and earth not because it was so presently, but because it was so potentia for it is written that God made heauen after: Euen as we maie saie of a kernell of an aple, that in it bee the

roote

roote, bodie, bowes, leues, and fruites, not because they be so presently, but because they wilbe so after. So it was saide in the beginnyng God made heauen and earth, as it were the seede of heauen and earth, whilest the matter of heauen and earth was therein confusedly. And because it was certaine, that the heauen and earth should thereof be made, therefore the same matter was called the heauen and earth. This is the opinion of Sainct Augustine in diuers places of his workes: and in his xii. booke Confessionum he saieth God made this world de materia informi which he made of nothyng out of which he made all thynges which be in this world: And an auncient Chimist likewise saieth de simplici substantia, primordialis cuiuslibet elemẽtii elemẽta que sunt materia naturæ, fuerant pure creata cum diuina separatione.

Sapient. 11. In hexame. homil. 2.

Chapter 23.

Certaine notes and cautions giuen for the better vnderstandyng of this Chimicall Peisicke.

THus I haue giuen thee gentle reader a taste of the dealing of Erastus against Paracelsus

racelsus, he hath stuffed fiue volummes with the like stuffe, for suche matters inuenyng against hym as either he is ignorant and vnskilfull in, and which he doeth not vnderstand, or such as he hath mistaken and for such as by hym be falsly gathered, or peruersly reteited or craftely handled, and malitiously mangled, hauyng either somethyng cut from them, or some more added, or racked out of their place, or wrested to a wrong meanyng whiche the place geueth not, or else whiche in some other place of his worke he him self doth better expound and declare, and by such as be perfect and true principles of true Philosophy agreable with the puritie of Gods word, contrarie to the rules of the Ethnickes, Paracelsus borroweth the riddles, parabels, & dark speches wherewith he shadowith and hideth this Arte, and the matter whereof the vniuersall medecine is made, and the operation and worckyng thereof out of the Scriptures: And because in suche writyng he must obserue the sence of the Scriptures, and also therein comprehend the Doctrine he hath in hande, therefore be those phrases, sentences, and speches, darke and subiect to cauillation. Therefore who so euer will rightly vnderstand hym wher he writeth of our creation, conception, & birth

and

and also of Baptisme, regeneration, both kindes of death, reserrection &c. Must know and vnderstand this auntient Chimical rule. that the Chimicall worke in parte, ex creatione hominis deriuatur: Generally in other places. where he doeth not purposly intreate of Diuinitie he that will vnderstand hym rightly, must know and vnderstand that he teacheth Metaphisicall principles in naturall thynges, then shall he vnderstand how all thynges participate in nature, whereby the nature of the thyng that is left perfect, doeth desire and coueite his perfection, and the one is made perfect by an other by reason of their concordance and agrement, whiche doe participate together in nature for Natura, natura delectatur & coniungi appetit which is ꝑ cause of perfection. Then shal he perceiue what doth ioyn the Elementes together in the worke of Nature beeyng so contrarie, and wherewith they be quickened. Then shall he perceiue howe God worketh in his creatures, and how all parts hang together as it were in one chaine. Then shall the reader perceiue and find in his great Philosophie dedicated to the Atheniens (wherein Erastus doeth finde so many faults) a treatise of the right & true obseruing the Sabbaoth daie, wherein he hath taught

deliuered, and set doun many good and wholesome preceptes for the keeping of the Sabbaoth rightly in the plaine letter ther written: yet couertly and darkely, hath he hidden as many rules and preceptes of true naturall Philosophie in that treatise, as of the kepyng the Sabbaoth, though in the bare letter no suche thyng appeareth, but filii scientiæ maie vnderstand them: Therefore gentle reader in readyng of hym and other Chimicall writers follow their owne counsell and warning, that is search out their meanyng and cleeue not to the bare letter of their wordes, sticke not in the barke and rinde, but finde out the pithe, haue not regarde to the bodie, but to the soule and life of that which is written, otherwise thou shalt doe the Author great wrong and thou shalt neuer vnderstand hym: and if in one place the Author write darkly, in some other place some particuler thyng maie bee found that ioyned with the other may explicate the meanyng, for they disperse their meaning in seuerall places, to the ende they would be vnderstode onely of the deligent and painfull reader and not of the vnworthie. As concernyng his straunge wordes and phrases of spethe in his medicines and practise, they are to be learned, by manuell experience and practise

tise by the fire, which is the Chimicall Phisitions Scholemaister, so shall he vnderstand his straunge wordes and phrases of speech by his meanyng, but he must not thynke to finde his meaning by his straunge words and phrases: as for example he that would learne what this worde Alcool meaneth, he must knowe what Contritio Philosophica is, so shall he find that it doth not signifie a powder stamped and most finely serched, though he did wash it in water, and take the powder after the water be dried awaie. Againe he that knoweth what Circulation meaneth doeth knowe that these figures 3000. do not signifie three thousand peres: Likewise he that can skill to resolue eche thyng into his three substancies, and hath respect to the liuely vertues of thynges and not cleaue to the ded qualities, maie finde what Sanguinea, Cheri, Anthos, & such like be in Paracelsus, & would not call his darke words Diabolicall as Erastus and others doe, besids this he that knoweth that by diuerse operations by the fire one thyng maie bee made to woorke diuerse effects, shal find the difference betwene Arcana, Essentiæ Misteria &c. And shall finde this rule true that Medicus in secunda vita averit artem suam. Likewise he that knoweth the woorke and effect of Putre-

factio Philosophica, would not saie that medicines prepared by the fire do get a Corrosiue Nature or hurte by the fire, though it be by Calcination, yea the Chimicall Philition knoweth by Fixation to take awaie all venenositie from thynges: And to take awaye their sharpenesse, by ablution, and solution. Besides this he that is instructed, that it is against the grounds and principles of the Chimicall Phisicke to minister any Marchesitt or metall, to any pacient inwardly, before it bee made Volatile and Spirituall, so that it can not bee reduced into Metall againe, will not saie that Vitrum antimonii (which purgethe and shaketh the bodie so sore, or the common Aurum potabile and such like) be mediciens warranted by this Arte, or by Paraselsus, whiche so laboreth to teach the separation of the pure form the impure. But he would perceiue that he is taught fusti spiritum & non corporum, but they would rather turne this accusation vpon the Ethnicke Phisitions and their folowers whiche sticke not to minister the scales of Iron and Brasse in powder inwardly, Some sticke not to minister Quicksiluer raw, some when it is burned into ashes: So do thei minister gold in leaues, & pretious Stones, brimstone & vitriell also in powder.

Ætius Lib. 14
Matheolus in dioscoe Lib. 5.
Rūdolerius

Chap-

Chapter. 24.

Of the Cœlestiall medicynes of *Paracelsus*: and matters touchyng his person and ignorance.

Rastus doth besids these things finde great falte with the celestiall medicine of Paracelsus, saiyng they haue their strenthe and power of the deuilles and euell spirites, and not af God nor by the ministerie of good Aungels, this he would haue vs beleeue vppon his bare reporte, but in truith Paracelsus excludeth from the true, pure, and auncient Magike, and from his coelestiall medicine, all Nigromancie, Sorcery, Ceremonies, Coniurations, and all maner of inuocations of deuilles, Demones & euill spirits: And he giueth an especiall charge that this Arte be onely vsed to doe good, and not to the preiudice nor hurte of any bodie: and that it be done without Ceremonies, Coniurations, Inuocations, Consecrations, Blessinges, and allmaner superstytion whereby it becometh vngodly. He saieth that the diuell

Philoso-phia mag-na trac 3. Occulta Philoso. Cap. 2.

can not cure nor helpe an ague, nor the toothe ache: And that the diuell hymself with all his legions hath not so muche power nor authoritie, that he is able to breake one point, muche lesse is he able to make him: also he saieth that euell spirites are Gods butchers and executioners, which doe execute nothyng besides the commission of their magistrate, that is to say, of the diuine Magestie, therefore he concludeth, that all coniurations be against Gods worde, the diuine lawe and light of Nature, whether they bee vsed to Spirites, Rootes, Herbes, Stones, or any thynge els: And that Nigromantiers, and Conturers, are like to theues, liuyng in woodes, whiche robbe and kill so long as God permitteth them, and no longer, but when the time is come when their wickednesse shal bee made manifest, and the hower of their punishment is at hand, then by one meanes or other, they come into the hangmans handes, which giueth them the reward of their worke, so is it with the nigromantier and conturer whiche receiue iustly their rewarde bothe in this worlde, and in the worlde to come: besides this he saieth the diuell is the poorest of all creatures, and most miserable, and that he hath no money, neither hath he any power ouer money, therfore can not giue that

Occulta Philoso. Cap. 3.

he hath not, nor hath power ouer: to this purpose I coulde alledge out of hym a number of testimonies, but you shall vnderstand that the cause why he sometyme vseth medicines drawen out of Vegetables, and sometyme out of Mineralles, and sometyme these heauenly medicines is this: If the deceases haue light originalls, or beginnyngs, of meat and drink, or other fruites of the earth, those maie be cured by such medicines drawen out of herbes, or rather with their Arcana: and in suche deceases if they be not long circulated nor in the remote parts but in primis officinis ciborū the grosse medicines of the heathens maie preuaile or at least thei may flatter som diceases: But if the decease be caused by Minerals, Metalles, or Markesits, in the principall partes of the body, or in the Balsamum of man, then they must be cured by medicine drawen out of Metalles, or Markesits, because suche deceases will not yealde to medicines drawen out of herbes or rootes, &c. Because the roots of those deceases are not so soone resolued as the other: therefore they neade pure spirites, for pascimur nutrimur, curamur natura Mercurii id est spiritu, saieth an auntient Chimist. Likewise if diseases be caused by influencies of starres, they are to be holpen

by influencie: And causes of inuisible deceases in the inuisible parte of man: and those greses and paines whiche be caused by supernaturall meanes, will not be holpen by any meanes a-foresaied, but they must be remedied by such meanes as they were caused, that is by suche maner of cure as hath power to worke in to the inuisible part of man. If Paracelsus some tyme would be dronke after his Countrey maner I can not excuse hym no more then I can excuse in some nations glottenie, in other pride, and contempt of all others in comparison of themselues, in others breach of promise and fidilitie, in others dissimulation, triflyng and muche babling: but lett the doctrine bee tried by the worke and successe, not by their faultes in their liues.

As for lacke of methode in his woorkes, I saie his bokes intituled Paramirum, his boks de vita longa, lacke no methode. But if in any other of his woorks he did not obserue methode, he did it because he would disperse his minde in seuerall partes, to the ende he would be vnderstoode onely of the Children of the Arte. The ignorance in the lattin tongue is vntruly obiected against hym: as appereth by his bokes de Tartare witten in latten, and his epistles witten to Erasmus in latten and

by

by diuerse his lectures: and by his commentaries vppon Hipocrates &c.

Chapter 25.

The conclution of the Author.

THus thou hast harde gentle reader, how this Auncient Chimicall Phisicke, had his begynnyng from Abraham, or at least from Hermes Trismegestus, and after in the Aegiptian priests which were kynges, or of the kynges bloud, it had his continuaunce. From whom it hath beene deriued amongst the godliest and best learned Philosophers, in to diuerse partes of the worlde, which haue shadowed and hidden it in parables, and darke speaches to auoide contempte among the foolish and vnworthy readers, and yet so that it should not be hidden from those whiche were meete to heare and vnderstande suche secretes and misteries: Also thou hast harde how the newe Phisicke of the heathen hadd his begynnyng of late yeares, in comparisonne of the other from the heathen and Idollaters whiche were without the true

knowledge of God. Thou hast harde also the difference betweene these two Phisiks, whereby thou maiest be able to iudge, whether this auntient Phisicke be vaine without beginnyng, as it hath been obiected. Thou hast hard the explanation of certaine obiections laied against Paracelsus, whereby thou maist the better iudge of the rest, wherewith he is charged. Now I doe craue of thee gentle reader as I haue taken this in hand to do thee good, so thou wilt interpret my meaning to the best, if any thyng mislike thee, doe not picke at euery sillable and worde, but consider whilest mine eye was bent to the matter, which I did folowe and intreate of, wordes may eisly escape and be misplaced, especially with hym which lacketh eloquence, & vseth not to write. If thou vnderstand not somewhat that is here written, doe not therefore condemne it, but kepe silence, as Pithagoras his scholars did, and be quiet, or else learne of others. If any thyng herein shall seeme to be absurde & contrary to thy mynde, because it is contrary to Aristotle Galen Auicen &c. doe not therefore reiecte it, but waye it with an indifferent iudgement, and take not all thynges for Oracles which the heathen haue taught. And if any thyng herein be amisse (for no mans wri-

tynges

tynges can be warranted in all,) doe not giue iudgement and pronounce definite sentence against the whole, by reason of some one perticuler. And if thou perceiue my meanyng to be Godly and sound, doe not condemne me of erroꝛ by reason of woꝛdes, not rightly placed, noꝛ aptly vsed, foꝛ erroꝛ consisteth in sence and meanyng, and not in sound of woꝛdes. And though I wꝛite not to the latter Phisitions the folowers of the heathens, that be pꝛactisioners, and wilfully bent against this Chimicall Phisicke, because thei be like knottie and bursie woode, not fit foꝛ frampng timber, but will gnawe the line wherewith they bee ledd, and girne erre and shewe their angrie teeth at their leaders, and will not now become scholars: Yet because this my wꝛitpng can not escape their handes, neither can they well digest it, therefoꝛe I doe admonishe them that if they take in hand to answer it, that they answer eche part therof, and doe not dismember it, noꝛ put any thing to it, noꝛ take any thing from it, and that they do not aunswer with railing scoffes, quippes, mockes, tauntes, and lies, as some ignoꝛant vse in their talke against this Arte: And as Erastus vseth in his wꝛiting: And as Bernardus Desinius a Doctoꝛ of Phisicke of Colen, vseth against one Fedro a Chimist

miſt, after he was ded, which by his writyng as ſemeth may teche a ſchole of ſcoldyng and railyng: For ſuche maner eloquence may not paſſe for proofe amõg the indifferent readers, neither is it worthie to be aunſwered, neither may the bare auctoritie of Ariſtotle, Galen, Auicen, and ſuche like ſerue for aunſwer against the Scripturs of God, nor againſt the liuely artificiall proofe by fire, followyng Nature, but with charitable wordes, and ſounde arguuents dependyng vppon Gods worde, the true touchſtone that can not erre, and vppon vnfallible experience by the fire, the Phiſitions maiſter, let the matter be tried: then no doubt ſome good may come by this contention to the ſicke, and deceaſed, which hath need of the Phiſition: and the doctrine of Phiſicke, will exalt and lift vp his hed, and the trueth of it ſelf will appeere, as fire doeth by knockyng of two flintes together: whiche the moſt high God of whom cõmeth all healyng, and which hath created the Phiſition becauſe of neceſſity, graunt for his deare ſonne Ieſus Chriſte his ſake, which is the life and trueth.

Amen Valete 1585.